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ARABIC BY RADIO

الكتاب الثانى ج ٣ و ٤ انجليزى

مكتبة القاهرة العامة

Lessons 80 - 102

الدروس ٨٠ - ١٠٢

3-4

Book Two



THE ARAB REPUBLIC OF EGYPT BROADCASTING CORPORATION

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THE ARAB REPUBLIC OF EGYPT BROADCASTING CORPORATION

العَرَبِيَّةُ بِالرَّادِيُو

ARABIC BY RADIO

BOOK TWO - PART 3

القاهرة

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الكتاب الثاني

الجزء الثالث

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BOOK TWO - PART THREE

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الدَّرْسُ الثَّمَانُونَ

Lesson Eighty



الْمُصَوِّرُ

The Painter

أَخْضَرَ الْمُصَوِّرُ الْحَامِلَ . وَضَعَ الْمُصَوِّرُ اللَّوْحَةَ عَلَى الْحَامِلِ .

The painter brought the easel. The painter put the canvas (the board) on the easel.

أَخْضَرَ الْمُصَوِّرُ الْفُرْشَةَ وَالْأَلْوَانَ .

The painter brought the brush and the colours.

الْمُصَوِّرُ مُسْتَعِدٌّ . أَخْضَرَ الْحَامِلُ ، وَوُضِعَتِ اللَّوْحَةُ عَلَيْهِ ،
وَأُخْضِرَتِ الْفُرْشَةُ وَالْأَلْوَانُ .

The painter is ready. The easel was brought, the board was put on it, and the brush and colours were brought.

الْفُرْشَةُ أَدَاةُ الْمُصَوِّرِ . تُسْتَعْمَلُ الْفُرْشَةُ فِي التَّصْوِيرِ .

The brush is the instrument of the painter.

The brush is used in painting.

وَزَعَ الْمُصَوِّرُ الْأَلْوَانَ بِالْفُرْشَةِ . وَزَعَتِ الْأَلْوَانُ عَلَى اللَّوْحَةِ بِالْفُرْشَةِ .

The painter applied the colours with the brush.

The colours were applied to the board with the brush.

يُرْسِمُ الْمُصَوِّرُ مَنَظَرًا بَهِيْجًا . وَلِهَذَا يَسْتَعْمِلُ الْأَلْوَانَ زَاهِيَةً .

The painter is painting a joyful scene. And so he is using bright colours.

عِنْدَمَا يُرْسِمُ مَنَظَرَ بَهِيْجٍ تُسْتَعْمَلُ الْأَلْوَانُ زَاهِيَةٌ .

When a joyful scene is painted, bright colours are used.

وَعِنْدَمَا يُرْسِمُ مَنَظَرَ حَزِينٍ تُسْتَعْمَلُ الْأَلْوَانُ مُعْتَمَةً .

When a sad scene is painted, dim colours are used.

تُمَثِّلُ الْأَلْوَانُ الْفَرَحَ أَوْ الْحُزْنَ . يُمَثِّلُ الْفَرَحُ بِاللَّوْنِ الزَّاهِي .
وَيُمَثِّلُ الْحُزْنُ بِاللَّوْنِ الْمُعْتَمِ .

The colours represent joy or grief. Joy is represented by a bright colour. Grief is represented by a dim colour.

فِي الْقَاهِرَةِ مَعَارِضٌ لِلصُّوَرِ ، تَعْرِضُ إِنْتَاجَ الْمُصَوِّرِينَ .

In Cairo there are painting exhibitions which display the works of painters.

يُعْرَضُ فِيهَا إِنْتَاجُ الْمُصَوِّرِينَ الْكِبَارِ وَالْمُصَوِّرِينَ النَّاشِئِينَ .

The works of senior and junior painters are exhibited there.



يُقَدَّرُ الْمُصَوِّرُونَ الْكِبَارُ ، وَيُشَجَّعُ النَّاشِئُونَ .

The senior painters are appreciated and the juniors are encouraged.

تُكَافَى الدَّوْلَةُ الْفَنَّانِينَ عَلَى جُحُودِهِمْ .

The State rewards the artists for their efforts.

تُنَظَّمُ لَهُمُ الْمَعَارِضُ ، وَيُمنَحُ الْمُتَفَوِّقُونَ مِنْهُمْ مَنَحَ التَّفَرُّغِ .

Exhibitions are organised for them and the excellent ones among them are given « full - occupation » grants.

GRAMMATICAL NOTES

أَلْمَلَاَحَظَاتُ النَّحْوِيَّةُ

1. أَحْضَرَ الْمُصَوِّرُ الْحَامِلُ . أَحْضَرَ الْحَامِلُ .

The first sentence is verbal. It consists of a past-tense verb (أَحْضَرَ) , a subject (الْمُصَوِّرُ) , and a direct object (الْحَامِلُ) .

The second sentence is also verbal, but the subject is omitted and the direct object replaces it; (الْحَامِلُ) is therefore called the substitute of the subject (الْمَبْنِيُّ لِلْمَجْهُولِ) and its verb (أَحْضَرَ) is called passive (نَائِبُ الْفَاعِلِ) .

Note that the past-tense verb changes its form when it is used in the passive voice. In the first sentence the verb is (أَحْضَرَ) , but in the second it is (أُحْضِرَ) where the initial consonant (الْهَمْزَةُ) is pronounced with (الضَّمَّةُ) and the penultimate (the last but one) (الضَّادُ) is pronounced with (الْكَسْرَةُ) .

The substitute of the subject is always in the nominative case which is here indicated by (الضَّمَّةُ) since the noun (الْحَامِلُ) is singular.

2. يَرْسُمُ الْمَصُورُ مَنظَرًا . يَرْسُمُ مَنظَرٌ .

The first sentence is verbal. It consists of a present-tense verb (يَرْسُمُ) , a subject (الْمَصُورُ) , and a direct object (مَنظَرًا) .

The second sentence consists of a passive present-tense verb (يَرْسَمُ) and a substitute of the subject (مَنظَرٌ) .

Note the form of the passive present-tense verb: the initial consonant (أَلْيَاءُ) is pronounced with (أَلْضَمَّةُ) and the penultimate (أَلْسِينُ) is pronounced with (أَلْفَتْحَةُ) .

The subject substitute (مَنظَرٌ) is in the nominative case indicated here by (أَلْضَمَّةُ) since it is singular.

3. تُقَدِّرُ الدَّوْلَةُ الْمَصُورِينَ . يُقَدِّرُ الْمَصُورُونَ .

The substitute of the subject in the second sentence (الْمَصُورُونَ) is in the nominative case indicated here by (أَلْوَاوُ) since it is a sound masculine plural.

4. عَرَضَ الْمَصُورُ صُورَتَيْنِ . عُرِضَتْ صُورَتَانِ .

In the second sentence the subject substitute (صُورَتَانِ) is in the nominative case indicated here by (أَلْأَلِفُ) since it is a dual. Note that the passive verb (عُرِضَتْ) ends with the feminine ending (تْ) because the substitute of the subject is feminine.

EXERCISES

تجربیات

1. Fill in the blanks with suitable substitutes of the subject, marking the signs of the nominative case:

- ا - وَضِعَتْ عَلَى الْحَامِلِ .
 ب - وَزَعَتْ عَلَى اللَّوْحَةِ بِالْفُرْشَةِ .
 ج - يُرْسَمُ بِهَيْجٍ ، فَتُسْتَعْمَلُ زَاهِيَةً .
 د - يُمَثَّلُ بِاللَّوْنِ الزَّاهِي ، وَيُمَثَّلُ بِاللَّوْنِ الْمُعْتَمِ .

2. Fill in the blanks with suitable passive verbs:

- ا - الْمَعَارِضُ لِلْمُصَوِّرِينَ .
 ب - الْمُتَفَوِّقُونَ مِنَ الْفَنَّانِينَ مَنِحَ التَّفَرُّغِ .
 ج - إِنتَاجُ الْمُصَوِّرِينَ فِي الْمَعَارِضِ .
 د - مَنَظَرُ حَزِينٍ ، فَ..... أَلْوَانٌ مُعْتَمَةٌ .

3. Put the past-tense verbs in the following sentences into the passive. Make any necessary changes.
 (Revise lesson 26)

- ا - قَرَأَ نَبِيلٌ أَرْقَامَ التَّلِيفُونَ .
 ب - رَفَعَ السَّمَاعَةَ .
 ج - دَوَّرَ الْقُرْصَ .
 د - سَمِعَ صَوْتَ الْجَرَسِ .

4. Put the present-tense verbs in the following sentences into the passive. Make any necessary changes.
 (Revise Lesson 26)

- ا - يَقْرَأُ نَبِيلٌ أَرْقَامَ التَّلِيفُونَ .

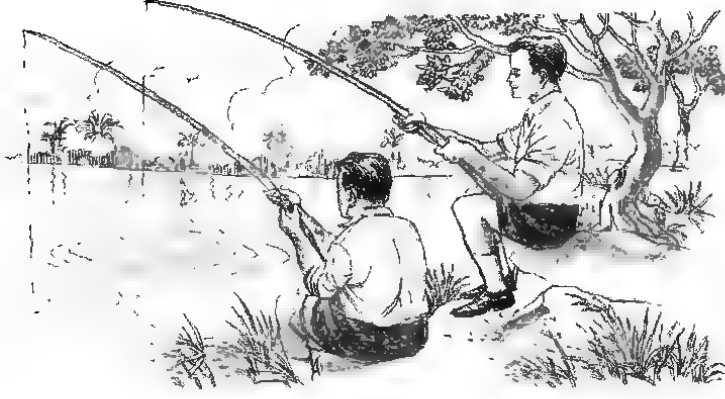
- ب - يَرْفَعُ السَّمَاءَ .
 ج - يُدَوِّرُ الْقُرْصَ .
 د - يَسْمَعُ صَوْتَ الْجَرَسِ .

5. Underline the substitute of the subject in each of the following sentences indicating the sign of the nominative case:

- ١ - تُحْمَلُ الْحَقَائِبُ الصَّغِيرَةُ .
 ب - أُخْرِجَتِ الْبَقَرَاتُ مِنَ الْحَظِيرَةِ .
 ج - يُشَاهِدُ الْمُمَثِّلُونَ عَلَى الْمَسْرَحِ .
 د - يُحِبُّ الْمُؤَدِّبُونَ .

الدَّرْسُ الْخَامِسُ وَالْثَمَانُونَ

Lesson Eighty-One



رَحْلَةُ صَيْدٍ

A Fishing Trip

كَانَ الْجَوُّ صَافٍ ، وَكَانَتِ الشَّمْسُ مُشْرِقَةً .

The weather was bright and the sun was shining.

قَالَ نَبِيلٌ : لِمَاذَا لَا أَصْطَادُ الْيَوْمَ ؟

Nabil said, " Why don't I go fishing today ?

سَأَذْهَبُ إِلَى صَدِيقِي عَادِلٍ .

I will go to my friend Adel."

أَخَذَ نَبِيلٌ الصَّنَارَةَ وَالطَّعْمَ . وَذَهَبَ إِلَى عَادِلٍ .

Nabil took the fishing rod and the bait and went to Adel.

— هَلْ تُحِبُّ أَنْ تَأْتِيَ مَعِيَ ؟

Would you like to come with me ?

- نَعَمْ ، أَيْنَ نَصْطَادُ الْيَوْمَ ؟

Yes, Where do we go fishing today ?

- أَعْرِفُ تُرْعَةً كَثِيرَةَ السَّمَكِ .

I know of a canal which has plenty of fish.

- هَلْ هِيَ بَعِيدَةٌ عَنْ قَرْيَتِنَا ؟

Is it far from our village ?

- لَا ، لَيْسَتْ التُّرْعَةُ بَعِيدَةً .

No, the canal is not far.

أَحْضَرَ عَادِلٌ صِنَارَتَهُ ، وَخَرَجَ مَعَ نَبِيلٍ .

Adel brought his fishing rod and went out with Nabil .

كَانَ الصَّدِيقَانِ مَسْرُورَيْنِ .

The two friends were pleased.

وَصَلَ الصَّدِيقَانِ إِلَى التُّرْعَةِ .

The two friends arrived at the canal.

جَلَسَ نَبِيلٌ فِي ظِلِّ شَجَرَةٍ ، وَجَلَسَ عَادِلٌ قَرِيباً مِنْهُ .

Nabil sat in the shade of a tree.

Adel sat near him.

رَمَى نَبِيلٌ صِنَارَتَهُ ، فَكَانَ حَظُّهُ سَعِيداً .

Nabil cast his fishing rod; he was lucky.

اِصْطَادَ نَبِيلٌ سَمَكَةً ، فَثَانِيَةً ، فَثَالِثَةً .

Nabil caught a fish, then a second, and then a third.

كَانَ عَادِلٌ سَيِّئَ الْحَظِّ . فَقَالَ لَهُ نَبِيلٌ :

Adel was unlucky. Nabil said to him,

غَيْرُ مَكَانِكَ : تَعَالَ تَحْتَ هَذِهِ الشَّجَرَةِ .
 " Change your place; come (and sit) under this tree. "

أَلْقَى عَادِلُ الصَّنَارَةَ : فَكَانَ حَظُّهُ سَعِيداً .
 Adel cast his fishing rod: he was lucky.

صَادَ سَمَكَةً ، فَثَانِيَةً ، فَثَالِثَةً .
 He caught a fish, then a second, and then a third.

قَالَ عَادِلٌ لِنَبِيلٍ :
 Adel said to Nabil,

صَارَ السَّمَكُ كَثِيراً .
 " We have now plenty of fish. "

ظَلَّ الصَّدِيقَانِ جَالِسَيْنِ حَتَّى انْتَصَفَ النَّهَارُ .
 The two friends remained sitting until noon.

قَالَ عَادِلٌ :
 Adel said,

صَارَتِ الشَّمْسُ مُحْرِقَةً . هَلْ نَرْجِعُ الْآنَ إِلَى بَيْتِنَا ؟
 " The sun has become scorching. Shall we go back home now ? "

أَجَابَ نَبِيلٌ :
 Nabil answered,

نَعَمْ ، فَقَدْ اضْطَدْنَا سَكَاً كَثِيراً .
 " Yes. We have caught a lot of fish. "

قَالَ عَادِلٌ :
 Adel said,



كَانَ الصَّيْدُ مُوَفَّقًا .

“ It was a lucky fishing (trip) . ”

فَقَالَ نَبِيلٌ :

Nabil said,

وَسَيَكُونُ الْغَدَاءُ شَهِيًّا .

“ And food will be delicious. ”

- 1 - أَلْجَوُّ صَحْوٌ . كَانَ الْجَوُّ صَحْوًا .

The first sentence is nominal. It consists of a subject and a predicate, both of which are in the nominative case.

Note that the second sentence consists of the same subject and predicate but begins with (كَانَ) . This verb has changed the case of the predicate from the nominative (صَحْوٌ) to the accusative (صَحْوًا) .

Note that the accusative case is indicated here by (أَلْفَتْحَةُ) since the predicate is singular.

- 2 - الشَّمْسُ مُشْرِقَةٌ . كَانَتِ الشَّمْسُ مُشْرِقَةً .

The first sentence consists of a subject and a predicate. The second sentence consists of the same subject and predicate but begins with (كَانَ) which has made the predicate accusative.

Note that the feminine ending (التَّاءُ) is suffixed to (كَانَ) because the subject (الشَّمْسُ) is feminine.

- 3 - أَلْتُرْعَةُ بَعِيدَةٌ . لَيْسَتِ التُّرْعَةُ بَعِيدَةً .

The first sentence is nominal. It consists of a subject and a predicate, both of which are in the nominative case. The second sentence consists of the same subject and predicate but begins with the verb (لَيْسَ) which has made the predicate accusative.

Note that the feminine ending (التَّاءُ) is suffixed to the verb (لَيْسَ) because the subject (أَلْتُرْعَةُ) is feminine . Note also that (لَيْسَ) expresses negation.

4 - أَلَسَّكَ كَثِيرٌ . صَارَ السَّكُّ كَثِيرًا .

The first sentence consists of a subject and a predicate, both of which are in the *nominative* case. The second sentence consists of the same subject and predicate but begins with the verb (صَارَ) which has made the predicate *accusative*.

Thus (لَيْسَ) and (كَانَ) functions in exactly the same way as (صَارَ).

Note that the feminine ending (الْتَاءُ) is not suffixed to (صَارَ) because the subject is masculine.

Note that (صَارَ) expresses change

5 - ظَلَّ الصَّدِيقَانِ جَالِسَيْنِ .

In this sentence the verb (ظَلَّ) also makes the predicate *accusative*. The *accusative* case is indicated here by (الْيَاءُ) since the predicate (جَالِسَيْنِ) is dual.

6 - The following verbs function in exactly the same way as

كَانَ ، لَيْسَ ، صَارَ ، ظَلَّ .

أَصْبَحَ : it expresses timing in the morning.

أَضْحَى : it expresses timing in the late morning.

أَمْسَى : it expresses timing in the evening.

بَاتَ : it expresses timing at night.

7. The present form of these verbs, except (لَيْسَ) which has no present form,

functions as the past form, e.g. سَيَكُونُ الغَدَاءُ شَهِيًّا

EXERCISES

تمارين

1. Begin each of the following sentences with (كَانَ) indicating the case ending of the predicate:

- ا - أَلْفَاكِهَةُ لَذِيذَةٌ .
- ب - الصَّوْتُ مُرْتَفِعٌ .
- ج - الْقِطَارُ سَرِيعٌ .
- د - الْبَابُ مَفْتُوحٌ .
- هـ - السَّيَّارَةُ جَدِيدَةٌ .

2. Begin each of the following sentences with (لَيْسَ) indicating the case endings of the subject and the predicate:

- ا - الشُّبَّاكُ مَفْتُوحٌ .
- ب - الْحُجْرَةُ وَاسِعَةٌ .
- ج - الْمَائِدَةُ مُنَظَّمَةٌ .
- د - السَّمَاءُ صَافِيَةٌ .

3. Fill in the blanks with suitable predicates:

- ا - كَانَ الصَّدِيقَانِ ، وَكَانَ حَظُّهُمَا
- ب - كَانَ عَادِلٌ الْحَظُّ .
- ج - سَيَكُونُ الْغَدَاءُ
- د - صَارَتِ الشَّمْسُ

4. Answer the following sentences using (لَيْسَ) .

Follow the example given in the first sentence.

- ١ - هَلِ الدَّرَاجَةُ سَرِيعَةٌ ؟ لَا ، لَيْسَتِ الدَّرَاجَةُ سَرِيعَةً .
 ب - هَلِ الشَّارِعُ وَاسِعٌ ؟
 ج - هَلِ الشُّرْطِيُّ نَائِمٌ ؟
 د - هَلِ الْجَامِعُ بَعِيدٌ ؟
 ه - هَلِ الْوَالِدُ مُسَافِرٌ ؟

إِنَّ الْبِتْرُولَ الذَّهَبُ الْأَسْوَدُ .

Petroleum is the black gold.

أَنْتَ تَعْلَمُ أَنَّ الْبِتْرُولَ وَقُودٌ نَافِعٌ .

You know that petroleum is a useful fuel.

تَسِيرُ بِهِ السُّفُنُ وَالسَّيَّارَاتُ وَالطَّيَّارَاتُ .

Ships, cars and aeroplanes run by it.

وَتَدُورُ بِهِ أَيْضاً آلَاتُ الصَّنَاعَةِ وَالزَّرَاعَةِ .

Industrial and agricultural machines are run by it, too.

وَيُستَخدَمُ فِي الإِضَاءَةِ بِالْقُرَى .

It is used in lighting in the villages.

وَيَدْخُلُ فِي صِنَاعَاتٍ مُتَعَدَّةٍ .

It is used in many industries.



تَحْفَرُ الشَّرِكَاتُ الْآبَارَ فِي الْأَمَاكِنِ الْمُخْتَلِفَةِ ،

Companies dig the wells in different places,

لَعَلَّ الْبِتْرُولَ كَامِنٌ فِي بَاطِنِهَا .

hoping that petroleum may be latent in them.

وَهِيَ تُنْفِقُ فِي ذَلِكَ أَمْوَالاً كَثِيرَةً ،

In this they spend much money.

كَأَنَّ الْبِتْرُولَ الْحَيَاةُ .

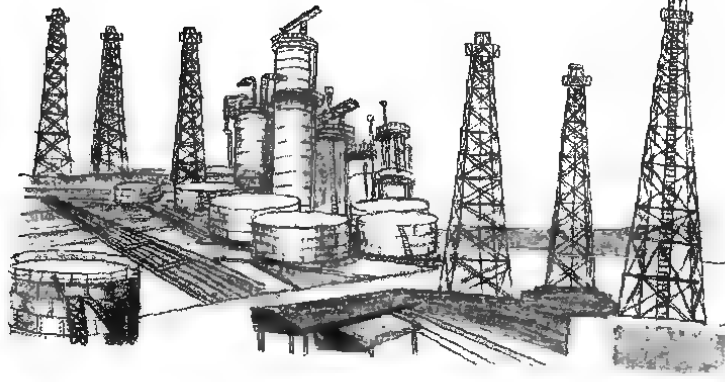
as if petroleum were life (itself).

الْوَطَنُ الْعَرَبِيُّ غَنِيٌّ بِالْبِتْرُولِ ،

The Arab world is rich in petroleum.

الدَّرْسُ الثَّانِي وَالْثَمَانُونَ

Lesson Eighty-Two



الْبِتْرُولُ

Petroleum

إِنَّ الذَّهَبَ الْأَصْفَرَ مَعْدِنٌ نَفِيسٌ ،

Yellow gold is a precious metal.

تُصْنَعُ مِنْهُ الْحُلِيُّ .

We make ornaments from it.

وَالْقُطْنُ ذَهَبٌ أَبْيَضٌ ،

Cotton is white gold.

تُصْنَعُ مِنْهُ الْمَلَابِيسُ .

We make clothes from it.

فَهَلْ تَعْرِفُ الذَّهَبَ الْأَسْوَدَ ؟

Do you know what black gold is ?

وَلَكِنَّ الْبِتْرُولَ وَفِيرٌ فِي بَعْضِ دَوْلِهِ دُونَ بَعْضِهَا الْآخَرِ .

However, petroleum is abundant in some but not in other countries of the Arab world.

فَلَيْتَ الْعَرَبَ مُنْتَفِعُونَ بِهِ اِنْتِفَاعاً كَامِلاً .

Let us hope that the Arabs may make full use of it.

1. إِنَّ الذَّهَبَ مَعْدِنٌ .

This sentence was originally (الذَّهَبُ مَعْدِنٌ) , consisting of a subject (الذَّهَبُ) in the nominative case indicated by (الضَّمَّةُ) and a predicate (مَعْدِنٌ) in the nominative case also indicated by (الضَّمَّةُ). When the emphatic particle (إِنَّ) begins the nominal sentence, the subject (الذَّهَبُ) becomes accusative, but the predicate (مَعْدِنٌ) remains nominative. The accusative case is indicated here by (الْفَتْحَةُ) since the subject is singular.

2. أَنْتَ تَعْلَمُ أَنَّ الْبَيْتْرُولَ وَقُودٌ .

The particle (أَنَّ) begins the nominal sentence (الْبَيْتْرُولُ وَقُودٌ). The subject (الْبَيْتْرُولُ) assumes the accusative case indicated here by (الْفَتْحَةُ) and the predicate (وَقُودٌ) remains in the nominative case indicated here by (الضَّمَّةُ).

3. لَعَلَّ الْبَيْتْرُولَ كَامِنٌ .

The particle (لَعَلَّ) begins the nominal sentence (الْبَيْتْرُولُ كَامِنٌ). The subject (الْبَيْتْرُولُ) assumes the accusative case indicated here by (الْفَتْحَةُ) and the predicate (كَامِنٌ) remains in the nominative case indicated here by (الضَّمَّةُ).

Note that the particle (لَعَلَّ) expresses expectation.

4. كَأَنَّ الْبَيْتْرُولَ الْحَيَاةُ .

The particle (كَأَنَّ) begins the nominal sentence (الْبَيْتْرُولُ الْحَيَاةُ). The subject (الْبَيْتْرُولُ) assumes the accusative case indicated here by (الْفَتْحَةُ).

and the predicate (الْحَيَاةُ) remains in the nominative case indicated here by (الضَّمَّةُ).

Note that the particle (كَأَنَّ) expresses similitude (التَّشْبِيهُ).

5. الْوَطَنُ الْعَرَبِيُّ غَنِيٌّ بِالْبِتْرُولِ ، وَلَكِنَّ الْبِتْرُولَ وَفِيرٌ فِي بَعْضِ دَوْلِهِ دُونَ بَعْضِهَا .

The particle (لَكِنَّ) begins the nominal sentence (الْبِتْرُولُ وَفِيرٌ). The subject (الْبِتْرُولُ) assumes the accusative case indicated here by (الْفَتْحَةُ), and the predicate (وَفِيرٌ) remains in the nominative case indicated here by (الضَّمَّةُ).

Note that the particle (لَكِنَّ) means « but ».

6. لَيْتَ الْعَرَبُ مُنْتَفِعُونَ بِهِ .

The particle (لَيْتَ) begins the nominal sentence (الْعَرَبُ مُنْتَفِعُونَ). The subject (الْعَرَبُ) assumes the accusative case indicated here by (الْفَتْحَةُ) and the predicate (مُنْتَفِعُونَ) remains in the nominative case indicated here by (وَنَ) in the ending (الْوَاوُ).

Note that the particle (لَيْتَ) expresses hope (الْتَّمَنِي).

7. إِنَّ أَنْ لَعَلَّ كَانَ لَكِنَّ لَيْتَ

are particles that begin the nominal sentence for special purposes you have known. These particles make the subject accusative but the predicate remains nominative.

8. If any of these particles begins a nominal sentence consisting of a subject and a predicate both of which are dual, the subject which was originally in the nominative case indicated by (الْأَلْفُ) assumes the accusative case indicated

by (الْيَاءُ) , and the predicate remains in the nominative case indicated by (الْأَلْفُ) . Examples:

- (أ) الْبَابَانِ مَفْتُوحَانِ - إِنَّ الْبَابَيْنِ مَفْتُوحَانِ .
 (ب) النَّافِذَتَانِ مُغْلَقَتَانِ - لَعَلَّ النَّافِذَتَيْنِ مُغْلَقَتَانِ .

9. If any of these particles begins a nominal sentence consisting of a subject and a predicate both of which are sound masculine plurals, the subject which was originally in the nominative case indicated by (الْوَاوُ) assumes the accusative case indicated by (الْيَاءُ) , and the predicate remains in the nominative case indicated by (الْوَاوُ) . Example:

الْفَلَّاحُونَ نَشِيطُونَ - إِنَّ الْفَلَاحِينَ نَشِيطُونَ .

10. If any of these particles begins a nominal sentence the subject of which is a sound feminine plural, the subject assumes the accusative case indicated by (الْكَسْرَةُ) . Example:

الْفَلَّاحَاتُ نَشِيطَاتُ - إِنَّ الْفَلَاحَاتِ نَشِيطَاتُ

EXERCISES

تمارين

1. Fill in the blanks with particles that make the subject accusative in the following nominal sentences. Indicate the case ending of the subject in each:

- ا - السَّيَّارَاتُ سَرِيعَةٌ الْقِطَارُ أَسْرَعُ .
 ب - الْقَمَرُ مِصْبَاحٌ مُنِيرٌ .
 ج - الدَّوَاءُ مُفِيدٌ .
 د - هَلْ تَعْلَمُ الْكِتَابُ نَافِعٌ ؟
 ه - الْمَدْرَسَةُ قَرِيبَةٌ .

2. Begin each of the following nominal sentences with (إِنَّ) indicating the case endings of both the subject and the predicate :

- ا - الْحَقِيبَتَانِ صَغِيرَتَانِ .
 ب - الْمُهَنْدِسُونَ مَاهِرُونَ .
 ج - التِّلْمِيزَانِ مُجْتَهِدَانِ .
 د - بَابُ الْحَدِيقَةِ مَفْتُوحٌ .
 ه - الْبُرْجُ مُرْتَفِعٌ .

3. Omit the particle at the beginning of each of the following nominal sentences. Then indicate the case ending of the subject in each:

- ا - كَانَ الطَّائِرَاتِ سُفْنٌ سَابِحَةٌ فِي الْهَوَاءِ .
 ب - إِنَّ الْمَشَى مُتَعَبٌ وَلَكِنَّ الْجُلُوسَ مُرِيحٌ .
 ج - لَعَلَّ الرُّوَايَةَ بَدِيعَةٌ .
 د - إِنَّ الْمُثَلَّثَتَيْنِ بَارِعَتَانِ .

الدَّرْسُ الثَّالِثُ وَالْثَمَانُونَ

Lesson Eighty-Three



الْمُوسِيقَا

Music

قَالَ نَبِيلٌ لِوَالِدِهِ : أُرِيدُ أَنْ أَتَعَلَّمَ الْمُوسِيقَا .

Nabil said to his father, "I want to learn music."

فَأَجَابَهُ وَالِدُهُ : تَسْتَطِيعُ أَنْ تَتَعَلَّمَ الْمُوسِيقَا ، وَلَكِنَّ الْمُوسِيقَا فَنٌّ جَمِيلٌ ،

His father answered, " You can learn music, but music is a beautiful art,

وَالْفَنُّ يَحْتَاجُ إِلَى مَوْهَبَةٍ . لَنْ تَكُونَ فَنَّانًا إِذَا لَمْ تَكُنْ مَوْهُوبًا .

and art requires a talent. You will not be an artist if you are not talented.

تَحْتَاجُ إِلَى الْمَوْهَبَةِ لِتَكُونَ فَنَّانًا .

You have to be gifted in order to be an artist."

قَالَ نَبِيلٌ : تَظْهَرُ الْمَوَاهِبُ فِي أَثْنَاءِ التَّعَلُّمِ وَالتَّدْرِبِ . تَحْتَاجُ
الْمَوْهَبَةُ إِلَى زَمَنٍ كَى تَظْهَرَ .

Nabil said, " Talents come out during learning and practising. A talent requires time to appear. "

قَالَ الْوَالِدُ : هَذَا صَحِيحٌ . تَسْتَطِيعُ أَنْ تُجَرِّبَ نَفْسَكَ ، لِتَعْرِفَ
حَقِيقَةَ أَمْرِكَ .

The father said, " That's true. You can try yourself to know the truth about yourself.

وَلَكِنْ مَا الْآلَةُ الْمَوْسِيقِيَّةُ الَّتِي تَمِيلُ إِلَيْهَا ؟

But what is the musical instrument (which) you like? "

أَجَابَ نَبِيلٌ : أَمِيلُ إِلَى الْبِيَانُو . هُوَ أَقْدَرُ آلَةٍ عَلَى أَدَاءِ الْأَنْغَامِ
الْمُخْتَلِفَةِ .

Nabil answered, " I like the piano. It is the instrument most capable of producing different tunes. "

قَالَ الْوَالِدُ : هَذَا رَأْيُكَ ، وَلَكِنْ لَنْ يُوَافِقَ عَلَيْهِ جَمِيعُ النَّاسِ .

The father said , " That's your own point of view, but not all people will agree to it.

لِكُلِّ آلَةٍ أَنْغَامٌ تَصْلُحُ لَهَا وَلَا تَصْلُحُ لِآلَةٍ غَيْرِهَا .

Each instrument has tunes fit for it but not for any other (instrument). "

قَالَ نَبِيلٌ : أَنَا أَمِيلُ إِلَى الْبِيَانُو عَلَى أَيَّةِ حَالَةٍ .

Nabil said, " I like the piano at any rate. "

قَالَ الْوَالِدُ : أَعْرِفُ مُعَلِّمًا مَاهِرًا لِلْعَزْفِ عَلَى الْبِيَانُو .

The father said, " I know of a skilful piano teacher. "

قَالَ نَبِيلٌ : أَذْهَبُ إِلَيْهِ غَدًا كَى أَبْدَأَ دُرُوسِي مَعَهُ .

Nabil said, " I'll go to him tomorrow to begin my lessons with him. "

قَالَ الْوَالِدُ : أَرْجُو أَنْ يُسْعِدَكَ الْحَظُّ . مَنْ يَدْرِي ؟ قَدْ تَصِيرُ
عَازِفًا مَاهِرًا .

The father said, " I hope you will be lucky.

Who knows ? You may become a skilful (piano) player. "

قَالَ نَبِيلٌ : عِنْدَيْدِ التَّحِقُّ بِمَعْهَدِ الْمَوْسِيقَا لِأَوْاصِلِ دِرَاسَتِي .

Nabil said, " Then I'll join the Institute of Music to pursue my study. "

1. أُريدُ أَنْ أَتَعَلَّمَ الْمَوْسِيقَا .

(أَنْ) is a particle, and (أَتَعَلَّمَ) is a verb in the present tense. They together replace the infinitive, and so we can say: أُريدُ تَعَلَّمَ الْمَوْسِيقَا .

(أَنْ) is therefore called 'infinitival' (الْمَصْدَرِيَّةُ).

2. لَنْ تَكُونَ فَنَّانًا

(لَنْ) is a particle of negation that precedes the present-tense verb (تَكُونَ). Negation here refers to the future; the sentence means : «You will not be an artist. »

3. أَذْهَبُ إِلَيْهِ كَيْ أَبْدَأَ دُرُوسِي .

(كَيْ) is a particle. It is used here with the present-tense verb (أَذْهَبُ) to express that the purpose of going is to begin the lessons.

4. اَلْتَّحَقْ بِالْمَعْهَدِ لِأَوْاصِلِ دِرَاسَتِي .

(اَللَّامُ) in (لِأَوْاصِلِ) is a particle denoting that the pursual of studies is the cause of joining the Institute.

It is therefore called the لَامُ of causation (لَامُ التَّعْلِيلِ) .

5- كَيُّ - لَنَ - أَنْ - لَامُ التَّعْلِيلِ

These are particles that may be used with the present for special purposes you have known.

Note that the end of the present verb in each of the previous examples carries (الْفَتْحَةُ). The verb is therefore in the subjunctive mood indicated by

لَامُ التَّعْلِيلِ and كَيُّ , لَنَ , أَنْ. Hence, the present following لَامُ التَّعْلِيلِ is in the subjunctive mood.

EXERCISES

تجربیات

1. Fill in the blanks with (لَنْ) , (أَنْ) or (لَا تُغْلِبُ) :

- ا - نَحْنُ نَحْتَاجُ إِلَى الْمَوْهَبَةِ نَكُونُ فَنَانًا .
 ب - يُوَافِقُ عَلَيْهِ جَمِيعُ النَّاسِ .
 ج - تَسْتَطِيعُ تَتَعَلَّمُ الْمَوْهَبَةَ .
 د - نَحْنُ نَحْتَاجُ الْمَوْهَبَةَ إِلَى زَمَنِ تَظْهَرُ .

2. Fill in the blanks with suitable present-tense verbs and indicate the sign of the mood.

- ا - لَنْ لَا لَآلَةَ غَيْرَهَا .
 ب - أَرْجُو أَنْ الْحَظُّ .
 ج - تَسْتَطِيعُ أَنْ نَفْسَكَ ، ل حَقِيقَةَ أَمْرِكَ .

3. Fill in the blanks with suitable present-tense verbs and mark the final vowel. (Revise lesson 43)

- ا - أَشْرَفُ يُحِبُّ أَنْ مِثْلَ أَبِيهِ .
 ب - إِلَهَامُ تَحَاوَلُ أَنْ أُمِّهَا .
 ج - أَشْرَفُ يَقُولُ : أَحِبُّ أَنْ نَظَّارَةً .
 د - إِلَهَامُ يَقُولُ : أَحِبُّ أَنْ حَقِيقَةً فِي يَدِي .

4. Fill in the blanks with suitable particles that make the present-tense verb subjunctive :

- ا - نَذْهَبُ إِلَى الْبُرْجِ نَتَفَرَّجُ عَلَى الْقَاهِرَةِ .
 ب - أُرِيدُ أَشَاهِدُ الْأَهْرَامَ .

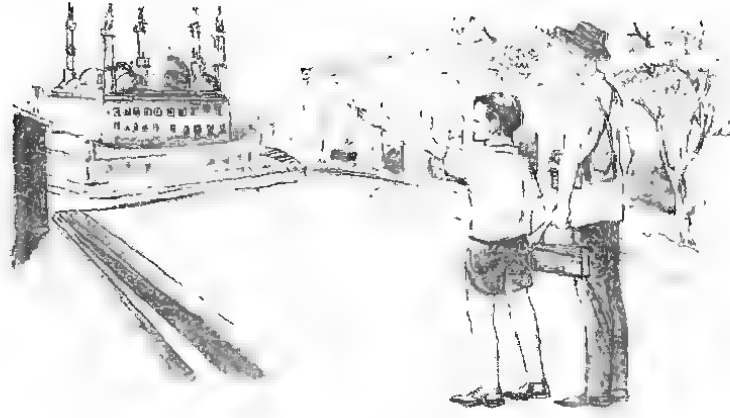
- ج - يَخْرُجَ أَبِي مِنَ الْمَنْزِلِ يَوْمَ الْجُمُعَةِ الْمُقْبِلِ .
 د - أُخْتِي تُحِبُّ تَأْكُلُ الْفَطِيرَ .
 هـ - نَبِيلٌ يَنْتَظِرُ فِي الْمَحَطَّةِ يُسَلِّمَ عَلَى ابْنِ عَمِّهِ خَلِيلٍ .

5. Fill in the blanks with suitable present-tense verbs marking their final vowels. (Revise lesson 51)

- ا - نَقْرَأُ الْجَرِيدَةَ ل الْأَخْبَارَ .
 ب - الْفَلَّاحَةُ تُرَبِّي الدَّجَاجَ كَيْ مِنْهُ الْبَيْضَ .
 ج - نَرَكِّبُ الطَّيَّارَةَ ل بِسُرْعَةٍ .
 د - فَتَحَ الْخَادِمُ النَّافِذَةَ كَيْ ضَوْءَ الشَّمْسِ .

الدَّرْسُ الرَّابِعُ وَالْثَمَانُونَ

Lesson Eighty-Four



حَضَارَةُ الْعَرَبِ

The Civilization of the Arabs

نَبِيلُ : هَلْ قَرَأْتَ تَارِيخَ الْعَرَبِ ؟

Nabil : « Have you read the history of the Arabs ?

وَهَلْ عَرَفْتَ حَضَارَتَهُمْ ؟

And have you known their civilization ? »

السَّائِحُ : لَمْ أَقْرَأْ هَذَا التَّارِيخَ ،

The tourist : « i have not read that history,

وَلَمْ أَعْرِفْ شَيْئًا عَنْ تِلْكَ الْحَضَارَةِ .

and i have not learnt anything about that civilization. »

نَبِيلُ : لَا تَقُلْ ذَلِكَ .

Nabil : « Don't say that;

مَنْ يَجْهَلُ تَارِيخَهُمْ وَحَضَارَتَهُمْ ؟

nobody is ignorant of their history and civilization. (who is ignorant of ... ?),

السَّائِحُ : لَتَتَحَدَّثْ عَنْهَا مِنْ فَضْلِكَ .

The tourist : " Talk about them, please. "

نَبِيلٌ : لَمْ يَنْهَضِ الْعَرَبُ إِلَّا بَعْدَ الْإِسْلَامِ .

Nabil : " The Arabs did not rise except after Islam. "

فَقَدْ جَمَعَ الْإِسْلَامُ كَلِمَتَهُمْ ،

Islam united them,

وَدَعَاهُمْ لِلْجِهَادِ ،

and called them to Jihad (holy war);

فَفَتَحُوا بِلَادَ الْفُرْسِ وَالرُّومِ .

so they conquered the countries of the Persians and the Byzantines. "

السَّائِحُ : وَكَيْفَ حَكَمُوا تِلْكَ الْبِلَادَ ؟

The tourist : " How did they rule those countries ? "

نَبِيلٌ : نَشَرُوا فِيهَا الْعَدْلَ وَالْأَمْنَ ،

Nabil : " They spread justice and security in them;

فَعَاشَ أَهْلُهَا فِي رَخَاءٍ وَسَلَامٍ .

and so their people lived in plenitude and peace. "

السَّائِحُ : وَهَلِ اهْتَمُّوا بِالْعُلُومِ وَالْفُنُونِ ؟

The tourist : " Were they interested in science and art ? "

نَبِيلٌ : نَعَمْ ، لَمْ يَغِبْ عَنْهُمْ فَضْلُهَا .

Nabil, " Yes, they were not unaware of their value. "

اَشْتَغَلُوا بِعُلُومِ الدِّينِ وَاللُّغَةِ وَالْأَدَبِ .

They dealt with the subjects of religion, language and literature,

وَتَرَجَّمُوا كُتُبَ الْيُونَانِ وَالْفُرسِ .

and translated the books of the Greeks and the Persians.

وَأَشْتَغَلُوا بِالْفَلَسَفَةِ ، وَالطَّبِّ ، وَالرِّيَاضَةِ ، وَالْقَدَلِكِ ،

They dealt with philosophy, medicine, mathematics and astronomy.

كَمَا اَشْتَغَلُوا بِالطَّبِيعَةِ ، وَالْكِيمِيَاءِ ، وَالْمُوسِيقَا .

They also studied physics, chemistry and music. "

السَّائِحُ : لَمْ أَسْمَعْ بِذَلِكَ مِنْ قَبْلُ .

The tourist : "I've never heard that before."



نَبِيلٌ : لِنَتَقَرَأْ تَارِيخَ الْعَرَبِ ، وَلِنَتَطَّلِعَ عَلَى عُلُومِهِمْ وَحَضَارَتِهِمْ .

Nabil: "You should read the history of the Arabs and make yourself familiar with their sciences and civilization. "

السَّائِحُ : شَوْقَتْنِي إِلَى أَنْ أَعْرِفَ الْكَثِيرَ عَنِ الْعَرَبِ .

The tourist : " You have made me anxious to know a lot about the Arabs. "

نَبِيلٌ : لَا تَنْتَظِرْ وَلَا تَتَرَدَّدْ ، فَإِنَّ مَا قُلْتُهُ قَلِيلٌ مِنْ كَثِيرٍ .

Nabil: " Don't wait and don't hesitate; what I have said is only a little of so much.

إِنَّ الْعَرَبَ أُمَّةٌ عَرِيقَةٌ وَحَضَارَتُهُمْ عَظِيمَةٌ .

The Arabs are an old-rooted nation, and their civilization is great. "

GRAMMATICAL NOTES

أُمْلَاحَاتُ النَّحْوِيَّةِ

You have known that the present-tense verb assumes the subjunctive mood if it is preceded by :

أَنْ - لَنْ - كَيْ - لَأَمْ التَّعْلِيلِ

Now you are going to know other particles that affect this verb differently.

1. Read the following sentence :

لَمْ أَقْرَأْ هَذَا التَّارِيخَ .

This is a verbal sentence containing a present-tense verb (أَقْرَأُ) .

Note that the verb is preceded by the particle (لَمْ) : it is therefore in the jussive mood which is indicated by (السُّكُونُ) on the last letter of the verb.

Note that (لَمْ) negates the verb and that this negation applies to the past.

2. Read the following sentences :

لِتَتَحَدَّثْ عَنْهَا مِنْ فَضْلِكَ . لِتَقْرَأْ تَارِيخَهُمْ .

These two verbal sentences have present-tense verbs: (تَتَحَدَّثُ) in the first, and (تَقْرَأُ) in the second.

Note that the last letter of each verb is marked with (السُّكُونُ) ; the verb is therefore in the jussive mood. The reason for this is that it is preceded by the imperative (لَامُ الْأَمْرِ) (لِ) .

3. Read the following sentences:

لَا تَتَرَدَّدْ ، وَلَا تَنْتَظِرْ .

These two verbal sentences have present-tense verbs: (تَتَرَدَّدُ) in the first,

and (تَنْتَظِرُ) in the second. Note that the last letter of each verb is marked with (السُّكُونُ) ; the verb is therefore in the jussive mood. The reason for this is that it is preceded by the prohibitive (لَا النَّاهِيَةُ) (لَا) .

Hence, the present-tense verb assumes the jussive mood if it is preceded by one of the following particles:

لَمْ - لَامُ الْأَمْرِ - لَا النَّاهِيَةُ .

EXERCISES

تمرينات

1. Indicate the mood of the verbs in the following sentences stating the reason :

- ا - لَمْ أَعْرِفْ شَيْئًا عَنْ حَضَارَةِ الْعَرَبِ .
- ب - لَمْ يَنْهَضِ الْعَرَبُ إِلَّا بَعْدَ الْإِسْلَامِ .
- ج - لَا تَقُلْ ذَلِكَ .
- د - لَتَطْلُعَ عَلَى عُلُومِهِمْ وَحَضَارَتِهِمْ .

2. Fill in the blanks with لَمْ or لَا النَّاهِيَةُ or لَا الْأَمْرَ :

- ا - نَرَكَبُ الْبَاخِرَةَ صَبَاحًا .
- ب - تَذْهَبُ فِي رِحْلَةٍ إِلَى أُسْوَانَ .
- ج - تَرْفَعُ السَّمَاءَ لَتَتَكَلَّمَ مَعَ صَدِيقِكَ .
- د - تَقْرَأُ فِي ضَوْءٍ ضَعِيفٍ .

3. Fill in each of the following blanks with a suitable present-tense verb chosen from those given in brackets :

(تَرَكَبَ - تَنْزِلُ - تَأْكُلُ - أَقْطِفُ)

- ا - لَمْ أَزْهَرَ الْحَدِيقَةَ .
- ب - لَ الْقِطَارَ السَّرِيعَ .
- ج - لَا مِنَ السَّيَّارَةِ وَهِيَ تَتَحَرَّكُ .
- د - لَا الْخُضَرَ غَيْرَ الطَّازِجَةِ .

4. Replace the imperative verb by a present-tense verb preceded by

لَا مُمْ الْأَمْرِ The first sentence is given as an example :

لِتَسْمَعَ الرَّادِيُو

ا - اِسْمَعَ الرَّادِيُو .

ب - شَاهِدِ الْأَمْرَامَ .

ج - اِقْرَأِ الصُّحُفَ .

د - اِفْتَحِ الْبَابَ .

الدَّرْسُ الْخَامِسُ وَالْثَمَانُونَ

Lesson Eighty-Five



الْجَيْشُ

The Army

تَعْتَمِدُ الْأُمَمُ عَلَى جَيْشِهَا فِي أُمُورٍ كَثِيرَةٍ :

Nations depend on their armies in many matters.

يُرَابِطُ الْجَيْشُ عَلَى الْحُدُودِ ،

The army is stationed on the frontiers,

وَيَرُدُّ عَنِ الْبِلَادِ الْمُعْتَدِينَ ،

repels the assailants attacking the country

وَلَا يَتَهَاوَنُ فِي الدِّفَاعِ عَنْ حُرِّيَّتِهَا .

and does not slacken in defending its freedom.

وَفِي السَّلَامِ قَدْ يُشَارِكُ فِي الْبِنَاءِ وَالتَّعْمِيرِ :

In time of peace, it may participate in building and construction :

فِيكَافِحُ آفَاتِ الزَّرَّاعَةِ ، وَيُسَهِّمُ فِي الصَّنَاعَةِ ،

it fights against plant diseases, plays its part in industry,

وَيُسَعِّفُ ضَحَايَا الْكَوَارِثِ ،

goes to the rescue of the victims of disasters,

وَيُؤَدِّبُ الْمُفْسِدِينَ وَالْمُتَمَرِّدِينَ .

and punishes corruptors and rebels.

يَتَكَوَّنُ الْجَيْشُ مِنْ عِدَّةِ أَسْلِحَةٍ :

The army consists of many forces :

السَّلَاحُ الْبَرِّيُّ وَالسَّلَاحُ الْبَحْرِيُّ وَالسَّلَاحُ الْجَوِّيُّ .

the land force, the naval force, and the air force.

يَسْتَخْدِمُ السَّلَاحُ الْبَرِّيُّ الْمَدَافِعَ وَالْبَنَادِقَ

The land force uses guns, rifles,

وَالدَّبَابَاتِ وَالسِّيَّارَاتِ الْمُصَفَّحَةِ .

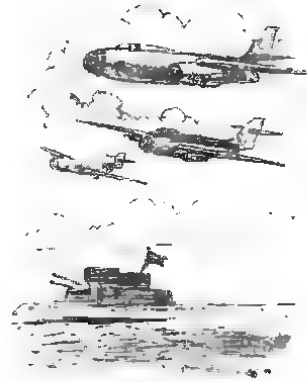
tanks and armoured cars.

وَيَسْتَخْدِمُ السَّلَاحُ الْبَحْرِيُّ الْمُدْمِرَاتِ

The naval force uses destroyers,

وَالغَوَاصَاتِ وَزَوَارِقَ الطُّورْبِيدِ .

submarines and torpedo boats.



وَيَسْتَخْدِمُ السَّلَاحُ الْجَوِّيُّ قَاذِفَاتِ الْقَنَابِلِ

The air force uses bombers

وَالطَّائِرَاتِ الْمُقَاتِلَةِ .

and fighters.

You have already learnt that the present-tense verb may be preceded by certain particles that make it subjunctive, or by others that make it jussive.

In this lesson we learn the mood of the present - tense verb when it is not preceded by such particles.

- ١ يُرَابِطُ الْجَيْشُ عَلَى الْحُدُودِ .
وَيُشَارِكُ فِي الْبِنَاءِ وَالتَّعْمِيرِ .
وَيُسَعِفُ صَحَابَا الْكَوَارِثِ .

These are three verbal sentences each beginning with a present-tense verb not preceded by a subjunctive or a jussive particle.

Note that the vowel at the end of each verb is (الضَّمَّةُ); it is therefore in the indicative mood.

Hence the present-tense verb is in the indicative mood if it is not preceded by a particle that requires the subjunctive or jussive mood.

- ٢ لَا يُفَرِّطُ الْجَيْشُ فِي حُقُوقِ دَوْلَتِهِ .

You have already learnt that the present-tense verb is in the jussive mood when it is preceded by the prohibitive (لَا النَّاهِيَةُ) .

Note that (لَا) in this sentence is different in meaning from the prohibitive (لَا النَّاهِيَةُ) ; it expresses mere negation and is called the negative (لَا النَّافِيَةُ) .

Note that the end of the present-tense verb (يُفَرِّطُ) is marked with (الضَّمَّةُ) ; it is therefore in the indicative mood. This indicates that the negative (لَا) does not affect the mood of the present-tense verb.

EXERCISES

تمرينات

1. Underline the indicative present-tense verbs in the following sentences.
State the reason why these verbs are in the indicative mood.

- أ - تَعْتَمِدُ الْأُمَمُ عَلَى جَيْشِهَا فِي أُمُورٍ كَثِيرَةٍ .
ب - الْجَيْشُ يَرُدُّ عَنِ الْبِلَادِ الْمُعْتَدِينَ .
ج - وَقَدْ يُشَارِكُ فِي الْبِنَاءِ وَالتَّعْمِيرِ .
د - يُكَافِحُ آفَاتِ الزَّرَاعَةِ ، وَيُسَهِّمُ فِي الصَّنَاعَةِ .
هـ - وَيُؤَدِّبُ الْمُفْسِدِينَ وَالْمُتَمَرِّدِينَ .

2. Put the present-tense verbs in brackets in their appropriate places in the following sentences:

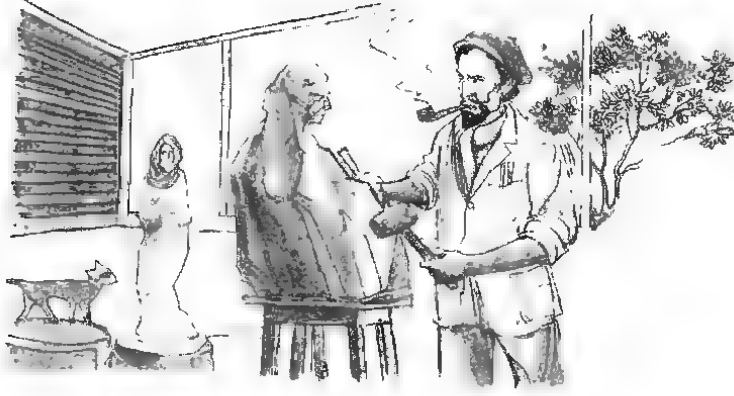
- (يُحَاوِلُ - تُحِبُّ - يَلْبَسُ - يُمَسِّكُ)
أ - أَشْرَفُ نَظَّارَةَ وَالِدِهِ .
ب - أَشْرَفُ أَنْ يَقْرَأَ الْجَرِيدَةَ .
ج - هُوَ بِالْقَلَمِ فِي يَدِهِ لِيَكْتُبَ .
د - إِلَهَامُ أَنْ تَكُونَ مِثْلَ أُمِّهَا .

3. Indicate the indicative, subjunctive and jussive present-tense verbs in the following. Then state the reason for the mood of each verb.

- أ - أَحِبُّ أَنْ تَجْتَهِدَ فِي عَمَلِكَ .
ب - لَا تُهْمَلْ دُرُوسَكَ .
ج - اجْتَهِدْ كَيْ تَنْجَحَ .
د - اسْمَعْ الشَّرْحَ لِتَفْهَمَ .
هـ - لَمْ يَنْجَحِ التَّلْمِيذُ الْكَسْلَانُ .
و - يَنْجَحِ التَّلْمِيذُ الْمُجْتَهِدُ .

الدَّرْسُ السَّادِسُ وَالْثَّمَانُونَ

Lesson Eighty-Six



النَّحْتُ

Sculpture

النَّحْتُ فَنٌ جَمِيلٌ .

Sculpture is a beautiful art.

يُنَحِتُ الْمُنَالُ التَّمَائِيلَ بِالْإِزْمِيلِ . إِنَّ الْإِزْمِيلَ أَدَاةُ الْمُنَالِ ، كَمَا أَنَّ الْفُرْشَةَ أَدَاةُ الْمُصَوِّرِ .

The sculptor carves statues with the chisel. The chisel is the instrument of the sculptor as the brush is the instrument of the painter.

تُنَحِتُ التَّمَائِيلُ مِنَ الْحَجَرِ أَوْ الْخَشَبِ .

Statues are carved from stone or wood.

يُنَحِتُ التَّمَالُ لِيُمَثِّلَ إِنْسَانًا أَوْ حَيَوَانًا أَوْ شَيْئًا مُعَيَّنًا .

The statue is carved to represent a human being, an animal or a certain thing.

وَقَدْ يُرِيدُ الْمَثَالُ أَنْ يُعَبِّرَ عَنْ فِكْرَةٍ مُعَيَّنَةٍ كَالْأَمَلِ أَوِ السَّلَامِ أَوْ
التَّعَاوُنِ ؛

The sculptor may want to express such an idea as hope, peace or cooperation,

فَيَكُونُ تِمَثَالُهُ مُعَبِّراً عَنْ هَذِهِ الْفِكْرَةِ .

and so his statue expresses that idea.

تُنْصَبُ التَّمَاثِيلُ فِي الْمِيَادِينِ وَالْحَدَائِقِ الْعَامَّةِ كَمَا يُشَاهِدُهَا النَّاسُ .

Statues are erected in squares and public gardens for people to see.

فِي مِيْدَانِ رَمْسِيْسَ بِالْقَاهِرَةِ تِمَثَالٌ عَظِيمٌ لِلْمَلِكِ رَمْسِيْسِ الثَّانِي .

In Ramses Square in Cairo there is a magnificent statue of Ramses the Second.



كَانَ الْمِصْرِيُّونَ الْقَدَمَاءُ مَثَالِينَ بَارِعِينَ .

The ancient Egyptians were skilful sculptors.

لَنْ يَشْهَدَ الْعَالَمُ نَظِيراً لِتَمَاثِيلِ الْمِصْرِيِّينَ الْقَدَمَاءِ .

The world will never see anything like the statues of the ancient Egyptians.

كَانَتْ تَمَاثِيلُ الْمِصْرِيِّينَ ضَخْمَةً غَالِباً ، وَلَكِنَّهَا دَقِيقَةُ التَّعْبِيرِ أَيْضاً .

The statues of the Egyptians were often huge but minutely expressive.

اهْتَمَّ الْمَثَالُ الْمِصْرِيُّ بِالضَّخَامَةِ ، وَلَكِنَّهُ لَمْ يُهْمِلْ دَقَّةَ التَّعْبِيرِ .

The Egyptian sculptor was interested in hugeness but he did not neglect minute expression.

ضَخَّمَ الْمِصْرِيُّونَ تَمَاثِيلَ مُلُوكِهِمْ تَمْجِيداً لَهُمْ .

The Egyptians made the statues of their kings huge to glorify them.

قَالَ سَالِمٌ لِابْنِهِ : غَدًا يَوْمُ الْجُمُعَةِ . لِيَذْهَبَ إِلَى الْمَتْحَفِ الْمِصْرِيِّ ،

Salim said to his son, “ Tomorrow is Friday. Go to the Egyptian Museum,

وَلَا يَنْسَ أَنْ تَأْخُذَ أُخْتَكَ مَعَكَ .

and do not forget to take your sister along with you.”

1. يَنْحِتُ الْمَثَالُ التَّمَاثِيلَ . تُنَحِتُ التَّمَاثِيلُ مِنَ الْحَجَرِ .

The first sentence consists of a present-tense verb (يَنْحِتُ) , a subject (الْمَثَالُ) in the nominative case indicated by (الضَّمَّةُ) and a direct object (التَّمَاثِيلُ) in the accusative case indicated by (الْفَتْحَةُ) . The verb (يَنْحِتُ) is in the indicative mood indicated by (الضَّمَّةُ) since it is not preceded by any of the subjunctive or jussive particles.

In the second sentence, the verb is rendered passive by marking the initial letter with (الضَّمَّةُ) and the penultimate with (الْفَتْحَةُ) . The direct object becomes the substitute of the subject (التَّمَاثِيلُ) and assumes the nominative case indicated here by (الضَّمَّةُ) . The present-tense verb is in the indicative mood indicated by (الضَّمَّةُ) since it is not preceded by any of the subjunctive or jussive particles.

2. كَانَ الْمِصْرِيُّونَ مَثَالِينَ بَارِعِينَ .

This sentence was originally (كَانَ) . As (الْمِصْرِيُّونَ مَثَالُونَ بَارِعُونَ) begins the sentence, the predicate (مَثَالِينَ) assumes the accusative case indicated here by (الْيَاءُ) , and the subject (الْمِصْرِيُّونَ) remains in the nominative case indicated here by (الْوَاوُ) .

3. إِنَّ الْإِزْمِيلَ أَدَاةُ الْمَثَالِ ، كَمَا أَنَّ الْفُرْشَةَ أَدَاةُ الْمُصَوِّرِ .

(إِنَّ) is an emphatic particle. It causes (الْإِزْمِيلَ) to assume the accusative

case indicated here by (الْفَتْحَةُ) ; the predicate (أَدَاةُ) remains in the nominative case indicated here by (الضَّمَّةُ) .

Similarly (أَنَّ) , in the second sentence, causes (الْفُرْشَةُ) to assume the accusative case indicated here by (الْفَتْحَةُ) ; the predicate (أَدَاةُ) remains in the nominative case indicated here by (الضَّمَّةُ) .

4. (أ) يُرِيدُ الْمَثَالُ أَنْ يُعَبِّرَ عَنْ فِكْرَةٍ مُعَيَّنَةٍ .

(أَنَّ) is a particle that causes the present-tense verb (يُعَبِّرُ) following it to assume the subjunctive mood indicated here by (الْفَتْحَةُ) . This particle is called the infinitival (أَنَّ الْمَصْدَرِيَّةُ) (أَنَّ) because it, together with the present-tense verb, may replace the infinitive.

The verb (يُرِيدُ) is in the indicative mood because it is not preceded by any of the subjunctive or jussive particles.

(ب) لَنْ يَشْهَدَ الْعَالَمُ نَظِيرًا لِتَمَائِيلِ الْمَصْرِيِّينَ .

(لَنْ) is a particle that expresses negation in the future. The present-tense verb that follows it (يَشْهَدُ) is in the subjunctive mood indicated by (الْفَتْحَةُ) .

(ج) يَنْحَتُ التَّمثالُ لِيُمَثِّلَ شَيْئًا مُعَيَّنًا .

(لَمْ التَّعْلِيلِ) (لَمْ) of causation (لَمْ) in (لِيُمَثِّلَ) is the (الْلَامُ) . The present-tense verb (يُمَثِّلُ) that follows it is in the subjunctive mood indicated by (الْفَتْحَةُ) .

Note that the present-tense verb (يُنْحَتُ) is in the indicative mood indicated by (الضَّمَّةُ) because it is not preceded by a subjunctive or a jussive particle.

(د) تُنْصَبُ التَّمَاثِيلُ كَيْ يُشَاهِدَهَا النَّاسُ .

The present-tense verb (يُشَاهِدُ) following (كَيْ) is in the subjunctive mood indicated by (الْفَتْحَةُ). But the present-tense verb (تُنْصَبُ) is in the indicative mood because it is not preceded by a subjunctive or a jussive particle.

5. (ا) لَمْ يُهْمِلِ الْمَثَالُ الْمِصْرِيَّ دِقَّةَ التَّعْبِيرِ .

(لَمْ) is a particle that expresses negation in the past. The present-tense verb that follows it is in the jussive mood indicated by (السُّكُونُ).

(ب) لِيَتَذَهَّبْ يَا نَبِيلُ إِلَى الْمُتَحَفِ الْمِصْرِيِّ .

(لَا) in (لِيَتَذَهَّبْ) is the imperative (لَا) . The present-tense verb that follows it is in the jussive mood indicated by (السُّكُونُ).

(ج) لَا يَفْتِكْ أَنْ تَأْخُذَ أَخْتَكِ مَعَكَ .

(لَا) in this sentence is the prohibitive (لَا النَّاهِيَةُ) . The present-tense verb following it (يَفْتِكُ) is in the jussive mood indicated by (السُّكُونُ).

(أَنْ) is infinitival. The present-tense verb following it (تَأْخُذُ) is in the subjunctive mood indicated by (الْفَتْحَةُ).

تمارين

EXERCISES

1. Begin the following sentence with (كَانَ) and then with (إِنَّ). Make any necessary changes.

النَّحْتُ فَنُّ جَمِيلٌ .

2. Omit (إِنَّ) from the first sentence, (كَانَتْ) from the second, (لَيْتَ) from the third, and (لَيْسَ) from the fourth. Make any necessary changes.

١ - إِنَّ الْإِزْمِيلَ أَدَاةُ الْمَثَالِ .

ب - كَانَتْ تَمَائِيلُ الْمِصْرِيِّينَ ضَخْمَةً غَالِبًا .

ج - لَيْتَ التَّمْنَالِ مُعَبَّرٌ عَنِ الْفِكْرَةِ .

د - لَيْسَ بَابُ الْجُنَيْنَةِ مَفْتُوحًا .

3. Change the underlined verbs into passive. Make any necessary changes.

١ - نَصَبَتِ الدَّوْلَةُ التَّمَائِيلَ فِي الْمِيَادِينِ .

ب - تَنْصِبُ الدَّوْلَةُ التَّمَائِيلَ فِي الْحَدَائِثِ الْعَامَةِ .

4. Indicate the subjunctive and jussive particles in the following sentences:

١ - أَرَادَ أَشْرَفُ أَنْ يُكَلِّمَ صَدِيقَهُ فِي التَّلْيِفُونِ .

ب - قَالَ أَشْرَفُ لِأَخِيهِ : لِتُخْضِرْ دَلِيلَ التَّلْيِفُونِ .

ج - نَحْنُ نَذْهَبُ إِلَى الْمَسْرَحِ لِنُشَاهِدَ الرُّوَايَةَ .

د - قَالَتْ نِهَادُ : لَمْ أَقْطِفِ الْوَرْدَ يَا أَبِي ، وَلَمْ يَلْعَبْ نَبِيلٌ فِي
الْجُنَيْنَةِ .

هـ - تَرَكَ أَخِي بَيْتَهُ لِيَسْكُنَ فِي بَيْتٍ وَاسِعٍ .

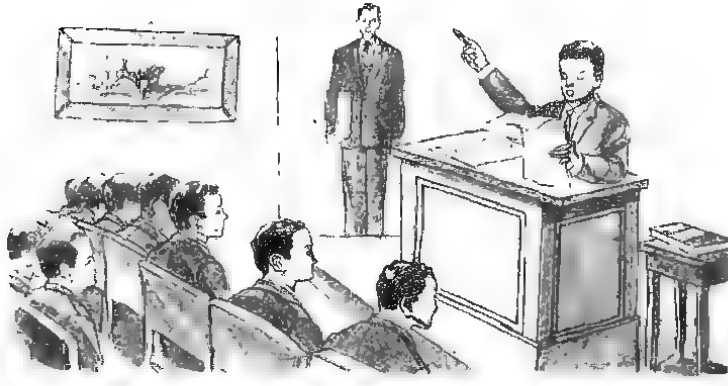
و - لَا تُغْلِقِ النَّافِذَةَ لِأَنَّ ضَوْءَ الشَّمْسِ مَحْبُوبٌ .

ز - فَتَحْتُ النَّافِذَةَ كَيْ يَدْخُلَ الْهَوَاءُ .

ح - لَا تَرْجِعْ إِلَى الْقَاهِرَةِ قَبْلَ أُسْبُوعٍ .

الدَّرْسُ السَّابِعُ وَالْثَّمَانُونَ

Lesson Eighty-Seven



الشَّعْرُ

Poetry

الْأَدَبُ يَنْقَسِمُ إِلَى نَثْرٍ وَشَعْرٍ . وَالْأَدَبَاءُ يَنْقَسِمُونَ إِلَى كُتَّابٍ وَشُعَرَاءَ .

Literature is either prose or poetry. Men of letters are either writers or poets.

الْكُتَّابُ يَكْتُبُونَ النَّثْرَ ، وَالشُّعَرَاءُ يَنْظُمُونَ الشَّعْرَ .

Writers write prose, and poets compose poetry.

الْقَصِيدَةُ الْعَرَبِيَّةُ تَتَكَوَّنُ مِنْ أَبْيَاتٍ .

The Arabic poem consists of verses.

الْأَبْيَاتُ تَتَكَوَّنُ مِنْ أَشْطُرٍ .

The verses consist of hemistiches.

الشُّطْرَانِ يُكَوِّنَانِ الْبَيْتَ الْوَاحِدَ .

Every two hemistiches make one verse.

أَبْيَاتُ الْقَصِيدَةِ تَتَّفِقُ فِي الْوَزْنِ وَالْقَافِيَةِ .

The verses of the poem agree in rhythm and rhyme.

عَلَى الشُّعْرَاءِ أَنْ يَلْتَزِمُوا الْوَزْنَ وَالْقَافِيَةَ ، كَيْ يَنْظِمُوا شِعْرًا مُتَمَاسِكًا .

Poets must observe the rhythm and rhyme in order that they may compose coherent poetry.

نَحْنُ الْآنَ فِي اجْتِمَاعٍ لِجَمْعِيَّةِ الشُّعْرِ . قَالَ الْأُسْتَاذُ الْمُشْرِفُ
لِلطَّلَبَةِ الْأَعْضَاءِ :

We are now in a meeting of the Society of Poetry. The supervisor said to the student members,

أَنْتُمْ تُرِيدُونَ أَنْ تَكُونُوا شُعْرَاءَ .

“ You want to be poets.

لِتَعْلَمُوا إِذَنْ أَنَّ لِلشُّعْرِ قَوَاعِدَ خَاصَّةً ، فَلَا تُهْمِلُوا هَذِهِ الْقَوَاعِدَ .

You should know then that poetry has certain rules; do not neglect these rules.

لَنْ تَكُونُوا شُعْرَاءَ إِذَا لَمْ تَتَّبِعُوا هَذِهِ الْقَوَاعِدَ .

You will never be poets if you do not follow these rules.”

وَقَالَ الْأُسْتَاذُ لِطَالِبَيْنِ :

The teacher said to two students,

أَنَا مَسْرُورٌ بِشِعْرِكُمَا الَّذِي سَمِعْتُهُ الْآنَ . قَدْ تُصَبِّحَانِ شَاعِرَيْنِ
مُجِيدَيْنِ .

“ I am pleased with your poetry which I have heard (just) now. You two may become good poets.

لَدَيْكُمَا الْمَوْهَبَةُ ، فَلَا تُهْمِلَا الْمِرَانَ . أَنْتُمَا تَعْلَمَانِ أَنَّ الشُّعْرَ
مَوْهَبَةٌ وَمِرَانٌ .

You two have the talent; so do not neglect practising.

You two know that poetry requires talent and practice.

لَنْ تَصِيرَا شَاعِرَيْنِ إِذَا لَمْ تُوَظِّبَا عَلَى الْمِرَانِ .

You will not be poets if you do not keep on practising."

وَقَالَ الْأُسْتَاذُ لِطَالِبَةٍ :

The teacher said to a girl student,

وَأَنْتِ أَيْضًا قَدْ تُصْبِحِينَ شَاعِرَةً مُجِيدَةً . لَدَيْكِ الْمَوْهَبَةُ ، فَلَا تُهْمِلِي الْمِرَانَ .

"You, too, may become a good poetess. You have the talent; so do not neglect practising.

وَأَرْجُو أَنْ تَنْظِمِي قَصِيدَةً جَدِيدَةً لِلْاجْتِمَاعِ الْقَادِمِ .

I hope you will write a new poem for the next meeting."

1. (أ) الشُّطْرَانِ يُكُونَانِ الْبَيْتَ الْوَاحِدَ .

(يُكُونَانِ) is a present-tense verb consisting of (يُكُونُ) + « the (ألف) of the two » (أَلِفُ الْاِثْنَيْنِ) which is related to the dual (الشُّطْرَانِ) preceding the verb + a redundant (نُونٌ) .

(ب) قَدْ تُصَبِّحَانِ شَاعِرَيْنِ مُجِيدَيْنِ .

(تُصَبِّحَانِ) is a present-tense verb consisting of (تُصَبِّحُ) + « the (ألف) of the two » related to the two persons addressed + a redundant (نُونٌ) .

(ج) الْأَدَبَاءُ يَنْقَسِمُونَ إِلَى كُتَّابٍ وَشُعَرَاءَ .

(يَنْقَسِمُونَ) is a present-tense verb consisting of (يَنْقَسِمُ) + « the (وَاو) of the plural » (وَاوُ الْجَمَاعَةِ) related to the plural (الْأَدَبَاءُ) preceding the verb + a redundant (نُونٌ) .

(د) أَنْتُمْ تُرِيدُونَ .

(تُرِيدُونَ) is a present-tense verb consisting of (تُرِيدُ) + « the (وَاو) of the plural » related to the more-than-two persons addressed + a redundant (نُونٌ) .

(هـ) قَدْ تُصَبِّحِينَ شَاعِرَةً مُجِيدَةً .

(تُصَبِّحِينَ) is a present-tense verb consisting of (تُصَبِّحُ) + « the (يَاء) referring to the female person addressed » يَاءُ الْمُخَاطَبَةِ + a redundant (نُونٌ) .

2. The five previous present-tense verbs:

يَكُونَانِ - تُصْبِحَانِ - يَنْقَسِمُونَ - تُرِيدُ - تُصْبِحِينَ contain the (يَاء) of the two, the (وَاو) of the plural, or the (ألف) of the female addressed. These verbs are called the « five verbs » (الْأَفْعَالُ الْخَمْسَةُ).

3. The present-tense verbs in the previous examples are in the indicative mood because they are not preceded by subjunctive or jussive particles. Note that (النُّونُ) is suffixed to each verb denoting the indicative mood.

4. When these verbs occur in the subjunctive or jussive mood, this (نُونُ) is omitted. Examples:

لَنْ تَكُونُوا شُعْرَاءَ إِذَا لَمْ تَتَّبِعُوا هَذِهِ الْقَوَاعِدَ .

(تَكُونُوا) was originally (تَكُونُونَ); the (نُونُ) has been omitted because the verb is preceded by the particle (لَنْ) which requires the subjunctive mood.

(تَتَّبِعُوا) was originally (تَتَّبِعُونَ); the (نُونُ) has been omitted because the verb is preceded by the particle (لَمْ) which requires the jussive mood.

EXERCISES

تمرينات

1. Analyse each of the indicative verbs in the following sentences into its three parts :

- ا - الْأَدَبَاءُ يَكْتُبُونَ النَّشْرَ ، وَالشُّعْرَاءُ يَنْظُمُونَ الشُّعْرَ .
 ب - أَنْتُمَا تَعْلَمَانِ أَنَّ الشُّعْرَ مَوْهَبَةٌ وَمِرَانُ .
 ج - الْمُسَافِرُونَ يَحْمِلُونَ حَقَائِبَ صَغِيرَةً .
 د - يَا إِلَهَامُ أَنْتِ تَشْرَبِينَ عَصِيرَ اللَّيْمُونِ لِأَنَّكَ تَتَعَبِينَ مِنَ الْحَرِّ .
 هـ - الطَّائِرَتَانِ تَطِيرَانِ فِي الْجَوِّ .
 و - أَنْتُمْ تَسْأَلُونَ وَنَحْنُ نُجِيبُ .

2. Indicate the subjunctive and jussive particles in the following sentences. Mark the sign of the subjunctive or the jussive mood.

- ا - عَلَى الشُّعْرَاءِ أَنْ يَلْتَزِمُوا الْوِزْنَ وَالْقَافِيَةَ ، كَيْ يَنْظُمُوا شِعْرًا مُتَمَاسِكًا .
 ب - أَنْتُمْ تُرِيدُونَ أَنْ تَكُونُوا شُعْرَاءَ .
 ج - لَا تُهْمِلَا الْمِرَانَ .
 د - لَنْ تَصِيرَا شَاعِرَيْنِ إِذَا لَمْ تُوَظَّبَا عَلَى الْمِرَانِ .
 هـ - لَا تَنْقَطِعِي عَنِ الْمِرَانِ .
 و - أَرْجُو أَنْ تَنْظِمِي قَصِيدَةً جَدِيدَةً .

3. Put لَمْ before each of the verbs in the following sentences. Make any necessary changes.

- ا - أَنْتُمَا تَذْهَبَانِ إِلَى الْمَطَارِ .
 ب - الصَّيَّادُونَ يَصِيدُونَ السَّمَكَ .

- ج - أَنْتُمْ تُمَثِّلُونَ عَلَى مَسْرَحِ الْمَدْرَسَةِ .
 د - الْأَصْدِقَاءُ يُودِّعُونَ الْمَسَافِرِينَ .
 هـ - أَنْتِ تَنْظِمِينَ الشُّعْرَ .

4. Omit the subjunctive or jussive particle that precedes each of the verbs in the following sentences. Make any necessary changes.

- أ - لَا تَخَافِي يَا سَيِّدَتِي ، وَلَا تَبْكِي .
 ب - لَمْ يَلْبَسُوا مَلَابِسَ الْفَلَاحِينَ .
 ج - يَا إِلَهَامُ لَنْ تَتَّعِبِيَ مِنَ الْحَرِّ .
 د - لَا تَشْتَرُوا الْأَقْلَامَ الرَّخِيصَةَ .
 هـ - لَنْ تَكُونَا شَاعِرَيْنِ .

الدَّرْسُ الثَّامِنُ وَالْثَمَانُونَ

Lesson Eighty-Eight



نَهْضَةُ الْمَرْأَةِ

The Rise of Women

كَانَتِ النِّسَاءُ لَا يَعْرِفْنَ غَيْرَ بُيُوتِهِنَّ .

Women did not know (anything) except their homes.

يُنَظِّفْنَ الْحُجُرَاتِ ، وَيُرَتِّبْنَ الْأَثَاثَ ،

They used to clean the rooms, arrange the furniture,

وَيَغْسِلْنَ الْمَلَابِيسَ ، وَيَطْبُخْنَ الطَّعَامَ .

wash (the) clothes, and cook (the) food .

وَالْيَوْمَ تَنَالُ النِّسَاءُ حَظَّهُنَّ مِنَ التَّعْلِيمِ ،

Today women get their share of education,

وَيَنْهَضْنَ بِفَضْلِ التَّعْلِيمِ نَهْضَةً مُبَارَكَةً ،

and, thanks to education, they achieve a blessed revival.

وَيُشَارِكُنَ الرِّجَالَ فِي بِنَاءِ الْوَطَنِ ،

They share with men the building of the country,

وَيَعْمَلْنَ فِي كُلِّ مَيْدَانٍ .

and work in every field.

فَهُنَّ الْيَوْمَ يَشْغَلْنَ الْوُظَائِفَ الْعَامَّةَ ،

Today they hold public offices,

وَيَعْمَلْنَ فِي الْمَصَانِعِ وَالْمَزَارِعِ وَالشَّرِكَاتِ ،

work in factories, farms and firms,

وَيُقَدِّمْنَ بَرَامِجَ الرَّادِيُو والتِّلِفِيزِيُونِ ،

present radio and television programmes,

وَيُدْرِسْنَ فِي الْمَدَارِسِ وَالْجَامِعَاتِ .

and teach in schools and universities.

وَلَا يَقْتَصِرُ دَوْرُ النِّسَاءِ عَلَى أَيَّامِ السَّلَامِ ،

Women's role is not confined to days of peace,



فَهُنَّ يَقُومْنَ فِي زَمَنِ الْحَرْبِ بِدَوْرٍ عَظِيمٍ :

for they play an important role in time of war:

يُسْعِفْنَ الْجُرْحَى فِي الْمَيْدَانِ ،

They help the wounded in the battle - field,

وَيُعَالِجْنَ الْمَرْضَى فِي الْمُسْتَشْفَيَاتِ ،

treat the sick in hospitals,

وَقَدْ يَشْتَرِكْنَ فِي الْقِتَالِ .

and may take part in fighting.

يَا بَنَاتِ الْوَطَنِ ! أَنْتُنَّ تَخْدُمْنَ الْوَطَنَ وَتُشَارِكُنَ الرِّجَالَ فِي بِنَائِهِ
وَتَعْمَلْنَ فِي كُلِّ مَيْدَانٍ .

Oh daughters of (this) country !

You serve the country, share with men (the task of) building it ,
and work in every field.

(١) اَلنِّسَاءُ يُشَارِكْنَ الرِّجَالَ فِي بِنَاءِ الْوَطَنِ ،
وَيَعْمَلْنَ فِي الْمَصَانِعِ وَالْمَزَارِعِ وَالشَّرِكَاتِ .

Each of these sentences contains a present-tense verb; it is (يُشَارِكْنَ) in the first sentence, and (يَعْمَلْنَ) in the second. The (نُونُ) suffixed to each verb is a pronoun indicating the feminine plural. This نُونُ is called the (نُونُ) of the feminine plural (نُونُ النِّسَاءِ). Note that the last letter of each verb is marked with (الْكَافُ) in the verb (يُشَارِكْنَ) and (الْلَّامُ) in the verb (يَعْمَلْنَ). Note also that each verb refers to the third person feminine plural; the present - tense prefix is therefore (الْيَاءُ) .

(٢) أَنْتُنَّ تَخْدُمْنَ الْوَطْنَ .

The present-tense verb in this sentence is (تَخْدُمْنَ). Since the (نُونُ) of the feminine plural is suffixed to it, its last letter is marked with (الْسُّكُونُ). It refers to the second person feminine plural and, therefore, the verbal prefix is (النَّاءُ) .

1. Underline the verbs to which the (نُون) of the feminine plural is suffixed in the following sentences:

- ١ - كَانَتِ النِّسَاءُ لَا يَعْرِفْنَ غَيْرَ بُيُوتِهِنَّ .
 ب - يُنَظِّفْنَ الْحُجَرَاتِ وَيُرَتِّبْنَ الْأَثَاثَ ،
 ج - وَيَغْسِلْنَ الْمَلَابِيسَ وَيَطْبُخْنَ الطَّعَامَ .
 د - النِّسَاءُ يَنْهَضْنَ بِفَضْلِ التَّعْلِيمِ ،
 ه - وَيَعْمَلْنَ فِي كُلِّ مَيْدَانٍ .

2. Fill in each of the following blanks with a suitable verb chosen from those in brackets:

- (يَشْتَرِكْنَ - يُقَدِّمْنَ - يَشْغَلْنَ - يَقُومْنَ - يُسَعِفْنَ)
 ١ - هُنَّ الْيَوْمَ الْوُظَائِفَ الْعَامَّةَ .
 ب - وَهُنَّ فِي زَمَنِ الْحَرْبِ بِدَوْرٍ عَظِيمٍ ،
 ج - وَقَدْ فِي الْقِتَالِ .
 د - الْجَرْحَى فِي الْمَيْدَانِ .
 ه - بَرَامِجَ الرَّادِيُو وَالتَّلِيْفِزْيُونِ .

3. Suffix the (نُون) of the feminine plural to each of the following verbs. Then put each verb in its appropriate place in the following sentences :

- (يَسْمَعُ - يُكْرِّرُ - يَقْرَأُ - يُرَاجِعُ - يَتَعَلَّمُ)
 ١ - كَثِيرٌ مِنَ السَّيِّدَاتِ اللُّغَةَ الْعَرَبِيَّةَ بِالرَّادِيُو .

- ب- هُنَّ الْكُتُبَ ،
 ج- وَ الْمُدْرَسَ فِي الرَّادِيُو ،
 د- وَ نُطْقَ الْكَلِمَاتِ وَالْجُمْلِ وَرَآءَهُ ،
 ه- وَ الدُّرُوسَ .

4- Replace أَنْتِ by أَنْتُنَّ in the following, making any necessary changes :

أَنْتِ تَذْهَبِينَ إِلَى الْمَدْرَسَةِ وَتَتَعَلَّمِينَ ، وَفِي الْمُسْتَقْبَلِ تَخْدُمِينَ
 الْوَطْنَ .

الدَّرْسُ التَّاسِعُ وَالْثَّمَانُونَ

Lesson Eighty-Nine



دَرْسٌ وَعَمَلٌ

Study and Work

قَالَ الْوَالِدُ لِأَحْمَدَ :

The father said to Ahmad,

هَلْ قَرَأْتَ دُرُوسَ الْيَوْمِ يَا أَحْمَدُ؟

" Have you read today's lessons, Ahmad ?

وَهَلْ رَاجَعْتَ الدُّرُوسَ السَّابِقَةَ ؟

And have you revised the previous lessons ? "

أَحْمَدُ : نَعَمْ يَا أَبِي .

Ahmad : " Yes, father.

قَرَأْتُ دُرُوسَ الْيَوْمِ ، وَرَاجَعْتُ الدُّرُوسَ السَّابِقَةَ .

I have read today's lessons, and revised the previous lessons. "

أَلْوَالِدُ : وَأَنْتِ يَا سَمِيرَةُ ، هَلْ قَرَأْتِ دُرُوسَ الْيَوْمِ ؟

The father : " And you, Samira, have you read today's lessons

وَهَلْ رَاجَعْتِ الدُّرُوسَ السَّابِقَةَ ؟

and have you revised the previous lessons ? "

سَمِيرَةُ : نَعَمْ يَا أَبِي ، قَرَأْتُ دُرُوسَ الْيَوْمِ وَرَاجَعْتُ الدُّرُوسَ السَّابِقَةَ .

Samira : " Yes, father, I have read today's lessons and revised the previous lessons . "

أَلْوَالِدُ : أَنْتُمَا مُجْتَهِدَانِ ، قَرَأْتُمَا الدُّرُوسَ الْجَدِيدَةَ ، وَرَاجَعْتُمَا الدُّرُوسَ الْمَاضِيَةَ .

The father : " You two are hard workers; you have read the new lessons and revised the previous lessons.

وَلَكِنْ مَا النَّشَاطُ الَّذِي اشْتَرَكْتُمَا فِيهِ ؟

But what (other) activity have you taken part in ? "

أَحْمَدُ : أَعَدَدْنَا الْيَوْمَ صَحِيفَةَ الْحَائِطِ ، وَعَلَّقْنَاهَا فِي الْفَصْلِ .

Ahmad : " Today we prepared the wall paper and hung it in the classroom."

سَمِيرَةُ : نَحْنُ صَنَعْنَا فَطِيرَةً لَذِيذَةً وَأَكَلْنَاهَا .

Samira : " We made a delicious cake and ate it.

وَسُرَرْنَا كَثِيرًا لِأَنَّهَا مِنْ صُنْعِ أَيْدِينَا .

We were very pleased because we made it with our own hands. "

أَلْوَالِدُ : هَذَا جَمِيلٌ ، وَلَكِنْ هَلْ صَنَعْتَ الْفَطِيرَةَ وَحْدَكَ ؟

The father : " That's good, but did you make the cake by yourself ? "

سَمِيرَةُ : لَا ، تَعَاوَنْتُ فِي عَمَلِهَا ثَلَاثُ طَالِبَاتٍ :

Samira : " No, three girl students cooperated in making it.



اِثْنَتَانِ عَجَنَتَا الدَّقِيقَ ، وَصَنَعَتَا الْفَطِيرَةَ .

Two kneaded the flour (dough) and made the cake.

وَأَنَا تَسَلَّمْتُهَا ، وَأَنْضَجْتُهَا فِي الْفُرْنِ .

I took it and cooked it in the oven.

وَكُلُّ ثَلَاثِ طَالِبَاتٍ وَزَعْنَ الْعَمَلَ بَيْنَهُنَّ .

Every three students distributed the work among themselves

وَصَنَعْنَ فَطِيرَةً مِثْلَنَا .

and made a cake like us. ”

الْوَالِدُ : عَرَفْتُ الْآنَ كَيْفَ وَزَعْتُنَّ الْعَمَلَ وَصَنَعْتُنَّ الْفَطِيرَةَ .

The father : “ Now I know how you distributed the work and made the cake.

وَأَنْتَ يَا أَحْمَدُ ، كَيْفَ أَخْرَجْتُمُ الصَّحِيفَةَ ؟

And you, Ahmad, how did you produce the paper ? ”

أَحْمَدُ : اِشْتَرَكْنَا فِي عَمَلِهَا كَمَا اِشْتَرَكْتَ الطَّالِبَاتُ فِي صُنْعِ الْفَطِيرَةِ .

Ahmad : “ We cooperated in producing it just as the girl students cooperated in making the cake.



عَادِلٌ وَأَكْرَمٌ أَحْضَرَا الصُّوَرَ ، وَقَسَمَا الصَّحِيفَةَ ، وَرَسَمَا الرُّسُومَ .

Adel and Akram brought the pictures, set the paper into sections and made the drawings.

وَحَمْسَةٌ مِنَ الزُّمَلَاءِ جَمَعُوا مَادَّةَ الصَّحِيفَةِ ؛

Five classmates collected the material for the paper;

قَرَأُوا وَاخْتَارُوا وَكَتَبُوا مَا أَرَادُوا .

they read, selected and wrote what they wanted to.

وَأَنَا كَتَبْتُ قِصَّةَ الْعَدَدِ .

I wrote the story of the issue. »

الْوَالِدُ : هَذَا جَمِيلٌ . تَعَلَّمْتُمْ شَيْئًا يَنْفَعُكُمْ . وَتَعَوَّدْتُمْ التَّعَاوُنَ فِي الْعَمَلِ .

The father : " That's good. You have learnt something that is useful for you, and got used to cooperation in work. "

In the previous lessons you learnt the separate personal pronouns. They are:

أَنَا نَحْنُ أَنْتَ أَنْتِ أَنْتُمَا أَنْتُمْ أَنْتَنَّ هُوَ هِيَ
هُمَا هُمْ هُنَّ

This lesson presents the pronominal suffixes of the past-tense verb.

1. In the sentence:

هَلْ قَرَأْتَ دُرُوسَ الْيَوْمِ يَا أَحْمَدُ ؟

the pronominal suffix (ت) of the second person masculine singular is suffixed to the verb (قَرَأَ) .

Note that (الْهَمْزَةُ) , the final consonant of the verb, is marked with (السُّكُونُ) instead of its original (فَتْحَةٌ) : (قَرَأَ) .

2. In the sentence:

هَلْ قَرَأْتَ دُرُوسَ الْيَوْمِ يَا سَمِيرَةُ ؟

the pronominal suffix (ت) of the second person feminine singular is suffixed to the verb (قَرَأَ) . Note that (الْهَمْزَةُ) , the final consonant of the verb, is marked with (السُّكُونُ) instead of its original (فَتْحَةٌ) : (قَرَأَ) .

3. In the sentence:

قَرَأْتُمَا الدُّرُوسَ الْجَدِيدَةَ .

the pronominal suffix of the second person dual, masculine or feminine, is suffixed to the verb (قَرَأَ) . Note that the final consonant of the verb is marked with (السُّكُونُ) instead of its original (الْفَتْحَةُ) : (قَرَأَ) .

4. In the sentence:

كَيْفَ أَخْرَجْتُمُ الصَّحِيفَةَ ؟

the pronominal suffix (تُمْ) of the second person masculine plural is suffixed

to the verb (أَخْرَجَ). Note that the final consonant of the verb is marked with (أَخْرَجَ) : (فَتْحَةً) instead of its original (السُّكُونُ).

5. In the sentence:

صَنَعْتُنَّ الْفَطِيرَةَ.

the pronominal suffix (تُنَّ) of the second person feminine plural is suffixed to the verb (صَنَعَ). Note that the final consonant of the verb is marked with (صَنَعَتْ) : (فَتْحَةً) instead of its original (السُّكُونُ).

6. In the sentence:

قَرَأْتُ دُرُوسَ الْيَوْمِ.

the pronominal suffix (تُ) of the first person singular, masculine or feminine, is suffixed to the verb (قَرَأَ). Note that the final consonant of the verb is marked with (قَرَأْتُ) : (فَتْحَةً) instead of its original (السُّكُونُ).

7.

عَلَّقْنَا الصَّحِيفَةَ فِي الْفَصْلِ . صَنَعْنَا فَطِيرَةً .

The pronominal suffix (نَا) of the first person plural is suffixed to the verb (عَلَّقَ) in the first sentence, and to the verb (صَنَعَ) in the second sentence. The pronominal suffix in the first sentence refers to the masculine and in the second sentence to the feminine, without distinction in gender.

Note that the final consonant of the verb to which the suffix (نَا) is suffixed is marked with (عَلَّقْنَا - صَنَعَ) : (فَتْحَةً) instead of its original (السُّكُونُ).

8. In the sentence:

كُلُّ ثَلَاثِ طَالِبَاتٍ وَزَعْنَ الْعَمَلَ بَيْنَهُنَّ .

the pronominal suffix (نَ) of the third person feminine plural is suffixed to the verb (وَزَعْنَ). This (نَ) is called the nun of the feminine plural

Note that the final consonant of the verb is marked with (السُّكُونُ) instead of its original (فَتْحَةٌ) : وَزَعَ

9. If the past-tense verb has the pronominal suffixes of the second person (تُنُّ تُمْ تُمَا تِ تِ) , the pronominal suffix of the first person singular (تُ) , the pronominal suffix of the first person plural (نَا) , or the nun of the feminine plural (نَ) , the last consonant of the verb is marked with (السُّكُونُ) .

10.

عَادِلٌ وَأَكْرَمُ أَحْضَرَ الصُّورَ . اثْنَتَانِ عَجَنَتَا الدَّقِيقَ .

In the first sentence 'the alif of the two' (أَلِفُ الْاِثْنَيْنِ) is suffixed to the verb (أَحْضَرَ) . Note that the final consonant of the verb is marked with (أَلْفَتْحَةٌ) as before the suffixation of the (أَلِفُ) .

Note that the original form of the verb (عَجَنَتَا) in the second sentence was (عَجَنَتُ) ending with the (تُ) of the feminine, and then the alif of the two was suffixed to it. Note also that the final consonant of the verb is marked with (أَلْفَتْحَةٌ) as before the suffixation of the (أَلِفُ) . But the (تُ) of the feminine which is normally marked with (السُّكُونُ) is here marked with (أَلْفَتْحَةٌ) because of the suffixed (أَلِفُ) .

11. In the sentence:

خَمْسَةٌ مِنَ الزُّمَلَاءِ جَمَعُوا مَادَّةَ الصَّحِيفَةِ

you find that the pronominal suffix, the 'waw' of the masculine plural (وَاوُ الْجَمَاعَةِ) is suffixed to the verb (جَمَعَ) .

Note that the final consonant of the verb is marked with (الضَّمَّةُ) instead of the original (فَتْحَةٌ) : جَمَعَ

A spelling rule:

When the waw of the plural (**وَإِوُ الْجَمَاعَةِ**) is suffixed to a past-tense verb it is followed by an alif (**أَلِفٌ**) in writing : (**وَأُ**) .

12. All these pronominal suffixes act as subjects of the verbs to which they are suffixed. They are therefore called the nominative pronominal suffixes

(**ضَمَائِرُ الرَّفْعِ الْمُتَّصِلَةُ**) .

| Remarks | Example | Corresponding pronominal suffix of the past. | Person | Separate pronoun |
|---|-------------|--|---|------------------|
| The final consonant of the verb is marked with السُّكُونُ « « « « « | كَتَبْتُ | تُ | First person singular (masculine or feminine) | أَنَا |
| « « « « « | كَتَبْنَا | نَا | First person plural (masculine or feminine) | نَحْنُ |
| « « « « « | كَتَبْتَ | تَ | Second person masculine singular | أَنْتَ |
| « « « « « | كَتَبْتِ | تِ | Second person feminine singular | أَنْتِ |
| « « « « « | كَتَبْتُمَا | تُمَا | Second person dual (masculine or feminine) | أَنْتُمَا |
| « « « « « | كَتَبْتُمْ | تُمْ | Second person masculine plural | أَنْتُمْ |
| « « « « « | كَتَبْتُنَّ | تُنَّ | Second person feminine plural | أَنْتُنَّ |
| the final letter of the verb is marked with الفَتْحَةُ | كَتَبَ | | Third person masculine singular | هُوَ |
| « « « « « | كَتَبَتْ | | Third person feminine singular | هِيَ |
| The final letter remains marked with الفَتْحَةُ | كَتَبَا | ا | Third person masculine dual | هُمَا |
| « « « « « | كَتَبَتَا | ا | Third person feminine dual | هُمَا |
| The final letter of the verb is marked with الضَّمَّةُ | كَتَبُوا | وَا | Third person masculine plural | هُمْ |
| The final letter of the verb is marked with السُّكُونُ | كَتَبْنَ | نَ | Third person feminine plural | هُنَّ |

EXERCISES

تمرينات

1. Indicate the pronominal suffixes of the past-tense verbs in the following sentences. State the person to which each suffix refers :

- ١ - هَلْ رَاجَعْتَ الدُّرُوسَ السَّابِقَةَ ؟
- ب- نَعَمْ ، رَاجَعْتُ الدُّرُوسَ السَّابِقَةَ .
- ج- مَا النَّشَاطُ الَّذِي اشْتَرَكْتُمَا فِيهِ ؟
- د - ثَلَاثُ طَالِبَاتٍ صَنَعْنَ الْفَطِيرَةَ .
- هـ - عَرَفْتُ الْآنَ كَيْفَ وَزَعْتُنَّ الْعَمَلَ ، وَصَنَعْتُنَّ الْفَطِيرَةَ .
- و - اشْتَرَكْنَا فِي عَمَلِ الصَّحِيفَةِ .
- ز - كَتَبُوا مَا أَرَادُوا .

2. Put the verbs in brackets in their appropriate places in the following sentences . Attach a suitable pronominal suffix to each verb.

- (قَسَمَ - كَتَبَ - قَرَأَ - صَنَعَ - رَسَمَ - أَرَادَ)
- ١ - أَنْتُمَا مُجْتَهِدَانِ الدُّرُوسَ الْجَدِيدَةَ .
 - ب- نَحْنُ الْفَطِيرَةَ .
 - ج - عَادِلٌ وَأَكْرَمُ الصَّحِيفَةَ وَ الرَّسُومَ .
 - د - هُمْ كَتَبُوا مَا وَأَنَا قِصَّةَ الْعَدَدِ .

3. Fill in the blanks with suitable verbs stating the pronominal suffix in each:

- ١ - أَنَا الْخُطَابَ وَ طَابَعَ الْبَرِيدَ عَلَيْهِ .
- ب- نَحْنُ إِلَى أُسْوَانَ .
- ج- هُمْ صَحِيفَةَ الْحَائِطِ .
- د - هُنَّ الْفَطِيرَةَ فِي الْمَدْرَسَةِ .
- هـ - أَنْتُمْ شَيْئًا يَنْفَعُكُمْ فِي حَيَاتِكُمْ .

4. Address the following sentences to the feminine singular, and then to the masculine plural:

أَنْتَ ذَهَبْتَ إِلَى الْجِيزَةِ ، وَشَاهَدْتَ الْأَهْرَامَ .

5. هُمَا حَضَرَا إِلَى الْقَاهِرَةِ وَشَاهَدَا الْآثَارَ .

(a) Replace the pronoun (هُمَا) with the pronoun (هُم) and write the sentence correctly.

(b) Replace the pronoun (هُمَا) with the pronoun (هُنَّ) , and write the sentence correctly.

الدَّرْسُ التَّسْعُونَ

Lesson Ninety



فِي الْعَمَلِ جُهْدٌ وَصَبْرٌ

There is Effort and Patience in Work

قَالَ الْفَلَّاحُ لِابْنِهِ :

The farmer said to his son,

الْعَمَلُ فِي الْحَقْلِ كَثِيرٌ ، الْعَمَلُ مُحْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the field; work requires effort and patience.

أُحْرِثْ أَرْضَنَا ، وَقَسِّمْهَا إِلَى أَحْوَاضٍ أَوْ خُطُوطٍ .

Plough our land and divide it into beds or lines.

وَابْذُرْ فِيهَا الْحَبَّ وَضَعْ فِيهَا السَّمَادَ .

Sow the seeds and put the manure in it.

وَدَاوِمْ عَلَى سَقْيِ الزَّرْعِ فِي مَوَاعِيدِهِ .

Keep watering the plants at the appropriate times.”

وَقَالَتِ الْأُمُّ لِابْنَتِهَا :

The mother said to her daughter,

الْعَمَلُ فِي الْبَيْتِ كَثِيرٌ ؛ الْعَمَلُ مُحْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the house; work requires effort and patience.

افْتَحِي النُّوَافِذَ لِتَجْدِيدِ الْهَوَاءِ فِي الْبَيْتِ ، وَنَظِّفِي الْحُجُرَاتِ ،

Open the windows to air the house, clean the rooms,

وَرَتِّبِي الْأَسْرَةَ ، وَنَظِّمِي حُجْرَةَ الْجُلُوسِ .

make the beds, and put the sitting-room in order. ”



وَقَالَ النَّجَّارُ لِغُلَامَيْهِ :

The carpenter said to his two apprentices,

الْعَمَلُ فِي الدُّكَّانِ كَثِيرٌ ؛ الْعَمَلُ مُحْتَاجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the shop; work requires effort and patience.

أَنْشُرَا الْخَشَبَ بِالْمِنْشَارِ ، وَأَلْصِقَا الْأَلْوَاحَ بِالْغَرَاءِ ،

Saw (you two) the wood with the saw, stick the boards with glue

وَدُقَّا الْمَسَامِيرَ بِالْقَدُومِ .

and drive the nails with the hammer. ”

وَقَالَتْ رَبَّةُ الْبَيْتِ لِخَادِمَتَيْهَا :

The housewife said to her two maids,

الْعَمَلُ فِي الْمَطْبَخِ كَثِيرٌ ، الْعَمَلُ مُخْتَاَجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the kitchen; work requires effort and patience.

اغْسِلَا الْأَطْبَاقَ وَالْأَوَانِي ، وَنَظِّفَا الْخُضَرَ ،

Wash (you two) the plates and the vessels, clean the vegetables,

وَقَطِّعَا اللَّحْمَ قِطْعًا ، وَأَعِدِّي الْمِلْحَ وَالسَّمْنَ وَالتَّوَابِلَ ،

cut the meat into pieces, get the salt, the butter and the spices ready,

وَرَاقِبَا الطَّعَامَ عَلَى الْمَوْقِدِ حَتَّى يَنْضَجَ .

and watch the food on the stove until it is cooked.”

وَقَالَ مُدِيرُ الْمَتَجَرِّ لِلْعَمَالِ :

The shop manager said to the workers,

الْعَمَلُ فِي الْمَتَجَرِّ كَثِيرٌ ، الْعَمَلُ مُخْتَاَجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“There is much work (to do) in the shop; work requires effort and patience.

اسْتَقْبِلُوا الزَّبَائِنَ بِبَشَاشَةٍ ، وَاعْرِضُوا عَلَيْهِمُ الْبَضَائِعَ فِي سُرُورٍ ،

Receive the customers with a smile, present the goods to them pleasantly,

وَعَامِلُوهُمْ بِالذُّوقِ وَالْأَدَبِ ، وَلَا تَغْشُوهُمْ ،

treat them nicely and politely, and do not cheat them;

فَالرَّسُولُ يَقُولُ : مَنْ غَشَّنَا فَلَيْسَ مِنَّا .

the prophet says, - “Whoever cheats us is not one of us.”

وَقَالَتْ مُدْرِسَةُ التَّدْبِيرِ الْمَنْزِلِيِّ لِطَالِبَاتِهَا :

The domestic-science teacher said to her girl students,

الْعَمَلُ فِي حِصَّةِ التَّدْبِيرِ كَثِيرٌ ؛ الْعَمَلُ مُخْتَاَجٌ إِلَى جُهْدٍ وَصَبْرٍ .

“ There is much work (to do) in the domestic-science hour; work requires effort and patience.

أَحْضِرْنَ النَّسِيجَ ، وَاضْبِطْنَ الْقِيَاسَ .

Fetch the material, take accurate measurements,

وَأَقْصِضْنَ النَّسِيجَ بِالْمِقْصِ ، وَخِطْنَهُ بِالْإِبْرَةِ .

cut the material with the scissors, and sew it with the needle.”

1. أُخْرِثْ أَرْضَنَا . أُبَذِّرْ فِيهَا الْحَبَّ .

The verb (أُخْرِثْ) in the first sentence, and the verb (أُبَذِّرْ) in the second are imperatives. Since the order is given to the masculine singular, no explicit pronominal suffix is appended to the verb.

Note that the last letter of the verb is marked with (اَلْسُكُونُ) .

2. نَظِّفِي الْحُجُرَاتِ . رَتِّبِي الْأَسْرَةَ .

The verb (نَظِّفِي) in the first sentence, and the verb (رَتِّبِي) in the second are imperatives. Since the order is given to the feminine singular, each verb ends with the pronominal suffix (اَلْيَاءُ) called the (يَاءُ) of the second person feminine singular (يَاءُ الْمُخَاطَبَةِ) . This (يَاءُ) is the subject of the verb.

3. اُنْشُرَا الْخَشَبَ . اَغْسِلَا الْأَطْبَاقَ .

Since the order is given to the masculine dual in the first sentence and to the feminine dual in the second, the dual pronominal suffix - the alif of the two (اَلْفُ الْاِثْنَيْنِ) - is suffixed to the verbs (اُنْشُرَا) and (اَغْسِلَا) . This alif is the subject of the verb. Note that no difference in gender is indicated.

4. اِسْتَقْبِلُوا الزَّبَائِنَ بِبَشَاشَةٍ . اِعْرِضُوا الْبَضَائِعَ فِي سُورٍ .

Since the order is given to the masculine plural, the 'waw' of the masculine plural (وَاوُ الْجَمَاعَةِ) is suffixed to the verb (اِسْتَقْبِلُوا) in the first sentence and to the verb (اِعْرِضُوا) in the second. This (وَاوُ) is the subject of the verb.

5. أَحْضِرْنَ النَّسِيجَ . اضْبِطْنَ الْقِيَّاسَ .

Since the order is given to the feminine plural, the (نُونُ) of the feminine plural (نُونُ النَّسْوَةِ) is suffixed to the verb (أَحْضَرَ) in the first sentence and the verb (اضْبَطَ) in the second. This (نُونُ) is the subject of the verb. The final consonant of the imperative is marked with (السُّكُونُ).

6. The pronominal suffixes of the imperative are:

| | |
|----------------------|----------------------|
| يَاءُ الْمُخَاطَبَةِ | أَلِفُ الْاِثْنَيْنِ |
| وَاوُ الْجَمَاعَةِ | نُونُ النَّسْوَةِ |

They are the subjects of the verb.

Table of the nominative pronominal suffixes of the present and imperative verbs

| The verb ending with (نون النسوة) | The verb ending with (ياء المخاطبة) | The verb ending with (واو الجماعة) | The verb ending with (ألف الاثنين) | Tense | Verb |
|---|---|--|---|-------|----------|
| تَشْكُرْنَ (3rd person) | — | يَشْكُرُونَ (3rd person) | يَشْكُرَانِ (3rd person masc.) | مضارع | يَشْكُرُ |
| تَشْكُرِينَ (2nd person) | تَشْكُرِينَ (2nd person) | تَشْكُرُونَ (2nd person) | تَشْكُرَانِ (3rd person fem. or 2nd person masc.) | | |
| أَشْكُرْنَ | أَشْكُرِي | أَشْكُرُوا | أَشْكُرَا | أمر | أَشْكُرْ |

EXERCISES

1. Indicate the imperative verb and its pronominal suffix in each of the following sentences:

- ا - اِفْتَحِي النِّوَافِذَ لِتَجْدِيدِ الْهَوَاءِ .
 ب - اِفْتَحْنَ النِّوَافِذَ لِيَدْخُلَ ضَوْءُ الشَّمْسِ .
 ج - اَلْصِقَا الْخَشَبَ بِالْغَرَاءِ .
 د - عَامِلُوا الزَّبَائِنَ بِالذَّوْقِ وَالْأَدَبِ .
 هـ - قَطِّعَا اللَّحْمَ قِطْعًا .

2. Fill in the blanks with suitable imperative verbs :

- ا - حُجْرَةَ الْجُلُوسِ .
 ب - الْمَسَامِيرَ بِالْقَدُومِ .
 ج - الطَّعَامَ عَلَى الْمَوْقِدِ حَتَّى يَنْضَجَ .
 د - النَّسِيجَ بِالْمِقَصِّ .

3. (a) Address this order to the dual :

« اِفْتَحْ دَلِيلَ التَّلِيفُونَ »

- (b) Address this order to the feminine plural :

« تَعَلَّمِ الْعَرَبِيَّةَ »

- (c) Address this order to the masculine plural :

« سَافِرْ إِلَى أُسْوَانَ »

4. Address these orders to the masculine dual, and then to the masculine plural:

أُحْرِثِ الْأَرْضَ ، وَابْدُرِ الْحَبَّ ، وَدَاوِمِ عَلَى سَقْيِ الزَّرْعِ .

5. Address these orders to the feminine singular, and then to the feminine plural:

نَظِّفَا الْخُضْرَ ، وَقَطِّعَا اللَّحْمَ قِطْعًا ، وَرَاقِبَا الطَّعَامَ عَلَى الْمَوْقِدِ .

الدَّرْسُ الْحَادِي وَالتَّسْعُونَ

Lesson Ninety - One



نصائح

Bits of Advice

قَالَ الْفَلَّاحُ لِابْنِهِ فِي مَوْسِمِ الْحَصَادِ :

In the harvest season the farmer said to his son,

إِنَّ مَحْصُولَنَا وَفِيرٌ . تَعَبْنَا كَثِيرًا ، فَكَسَبْنَا كَثِيرًا .

“ Our crop is plentiful; we have worked hard, and so we have gained much.

إِنْ تَزْرَعْ تَحْصُدْ ، وَإِنْ تَتْعَبْ تَكْسِبْ .

If you sow you reap, and if you work hard you gain.”

قَالَ الْوَلَدُ :

The boy said,

نَعَمْ يَا أَبِي . إِنْ زَرَعَ الْفَلَّاحُ حَصَدَ ، وَإِنْ تَعِبَ كَسَبَ .

“Yes, father. If the farmer sows he reaps, and if he works hard he gains.”

وَقَالَتِ الْفَلَّاحَةُ لِابْنَتِهَا :

The woman farmer said to her daughter,

لَا تُهْمِلِي الْعِنَايَةَ بِالدَّجَاجِ .

“ Do not neglect looking after the hens.

مَتَى تَهْتَمِّي بِهِ يَكْثُرُ بَيْضُهُ ، وَمَتَى أَهْمَلْتِهِ قَلَّ بَيْضُهُ .

Whenever you take care of them, they lay many eggs; but whenever you neglect them, they lay few eggs.”

قَالَتِ الْبِنْتُ :

The daughter said,

وَمَتَى يَكْثُرُ الْبَيْضُ تَكْثُرُ الْفَرَاخُ . وَمَتَى قَلَّ الْبَيْضُ قَلَّتِ الْفَرَاخُ .

“ And whenever there is plenty of eggs, there is plenty of chicken. Whenever the eggs are few, the chicken are few. ”



وَقَالَ الصَّانِعُ لِلصَّبِيِّينَ اللَّذَيْنِ
يَعْمَلَانِ عِنْدَهُ :

The craftsman said to the two apprentices who work at his place,

هَذِهِ آلَةٌ جَدِيدَةٌ حَافِظًا عَلَيْهَا .

“ This is a new machine ; take care of it.

إِنْ تُحَافِظًا عَلَيْهَا تُوقِّرَا كَثِيرًا مِنَ الْجُهْدِ وَالْوَقْتِ .

If you take care of it, you save much effort and time. ”

قَالَ الصَّبِيَّانِ :

The two apprentices said,

نَعَمْ ، مَتَى صَانَ الصَّانِعُ آلَتَهُ كَانَتْ دَائِمًا فِي خِدْمَتِهِ .

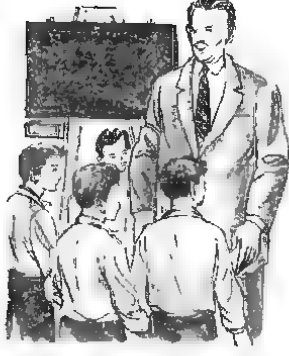
“ Yes. If the craftsman maintains his machine, it will always be at his service. ”

وَقَالَ الْمُدْرُسُ لِتَلَامِيذِهِ :

The teacher said to his pupils,

مَنْ اجْتَهِدَ مِنْكُمْ نَجَحَ . وَمَنْ أَهْمَلَ
دُرُوسَهُ رَسَبَ .

.. Whoever of you works hard succeeds, and
whoever neglects his lessons fails.



وَمَا تَتَعَلَّمُوا فِي الصَّغَرِ يَنْفَعُ فِي الْكِبَرِ .

Whatever you learn when you are young becomes useful when you get old.

مَنْ يَنْجَحْ فِي الْمَدْرَسَةِ يَنْجَحْ فِي الْحَيَاةِ .

Whoever succeeds at school succeeds in life. "

قَالَ التَّلَامِيذُ :

The pupils said,

نَعَمْ ، مَنْ يَجْتَهِدُ يَنْجَحُ ، وَمَنْ يُهْمِلُ دُرُوسَهُ يَرُسِبُ فِي الْإِمْتِحَانِ .

.. Yes, whoever works hard succeeds, and whoever neglects his lessons fails
the examination. "

وَفِي الْقُرْآنِ الْكَرِيمِ :

The Holy Koran says,

« وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ » (البقرة ١٩٧)

.. And whatever of good you do, God knoweth it. "

« وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ » (البقرة ١١٠)

.. And whatever good you send before for your own souls, ye shall find it
with God. "

« أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ » (النساء ٧٨)

.. Wheresoever ye be, death will overtake you. "

(Whoever) مَنْ (١)

مَنْ يَجْتَهِدْ يَنْجَحْ - مَنْ اجْتَهِدْ نَجَحْ .

In the first sentence the protasis (يَجْتَهِدْ) and the apodosis (يَنْجَحْ) are in the jussive mood because they are present-tense verbs. The jussive mood is here indicated by (الْشُّكُونُ).

In the second sentence the protasis (اجْتَهِدْ) and the apodosis (نَجَحْ) are past-tense verbs and have therefore not undergone any change.

(Whatever) مَا (ب)

مَا تَتَعَلَّمُوا فِي الصَّغَرِ يَنْفَعُ فِي الْكِبَرِ .

The protasis (تَتَعَلَّمُوا) is in the jussive mood indicated here by the omission of (النُّونُ). The apodosis (يَنْفَعُ) is also in the jussive mood indicated here by (الْشُّكُونُ) .

(Whenever) مَتَى (ج)

مَتَى تَهْتَمِّي بِهِ يَكْثُرُ بَيْضُهُ - مَتَى أَهْمَلْتِهِ قَلَّ بَيْضُهُ .

In the first sentence, the protasis (تَهْتَمِّي) is in the jussive mood indicated by the omission of (النُّونُ) . The apodosis (يَكْثُرُ) is also in the jussive mood indicated by (الْشُّكُونُ) .

In the second sentence, the protasis (أَهْمَلْتِ) and the apodosis (قَلَّ) are past-tense verbs.

(Wherever) أَيَّنَمَا

أَيَّنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ .

The protasis (تَكُونُوا) is in the jussive mood indicated by the omission of (النُّونُ). The apodosis (يُدْرِكُكُمُ) is also in the jussive mood indicated by (السُّكُونُ).

EXERCISES

تمرينات

1. Indicate the conditional particle, the protasis and the apodosis in each of the following sentences :

- ا - إِنْ تَتَعَبَ نَكْسِبَ .
 ب - مَتَى يَكْثُرَ الْبَيْضُ تَكْثُرَ الْفِرَاحُ .
 ج - مَنْ أَهْمَلَ دَرْسَهُ رَسَبَ .
 د - مَتَى قَلَّ الْبَيْضُ قَلَّتِ الْفِرَاحُ .
 ه - إِنْ صَانَ الصَّانِعُ آلَتَهُ كَانَتْ دَائِمًا فِي خِدْمَتِهِ .

2. Indicate the sign of the jussive mood of both protasis and apodosis in the following sentences:

- ا - مَنْ يُهْمِلْ دُرُوسَهُ يَرْسُبْ فِي الْإِمْتِحَانِ .
 ب - « وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ »
 ج - « وَمَا تَقْدُمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ »
 د - إِنْ تَفْتَحْ نَوَافِذَ الْحُجْرَةِ يَدْخُلْ ضَوْءُ الشَّمْسِ .

3. Make both protasis and apodosis present-tense verbs and mark their endings:

- ا - إِنْ تَعِبَ الْفَلَّاحُ كَسَبَ .
 ب - مَنْ نَجَحَ فِي الْمَدْرَسَةِ نَجَحَ فِي الْحَيَاةِ .
 ج - مَتَى كَثُرَ الْبَيْضُ كَثُرَتِ الْفِرَاحُ .

4. Use the following verbs in their appropriate places in the following sentences :

- طَلَعَ - تَفْتَحَ - يُسَافِرُ - أَذْهَبَ .
 ا - إِنْ الدَّلِيلَ تَجِدُ رَقْمَ التَّلِيفُونَ .

- ب - مَتَى الْفَجْرُ أَذَّنَ الدِّيْكَ .
 ج - مَنْ فِي الطَّائِرَةِ يَصِلُ بِسُرْعَةٍ .
 د - إِنْ إِلَى الْجَامِعَةِ أَذْخُلُ كُلِّيَّةَ الطَّبِّ .

5. Put the following verbs in their appropriate places in the following sentences :

شَاهَدْتُ - يَعْرِفُ - أَتَعَلَّمُ .

- ا - إِنْ أَقْرَأُ هَذَا الْكِتَابَ الْعَرَبِيَّةَ .
 ب - مَتَى زُرْتُ الْقَاهِرَةَ الْبُرْجَ .
 ج - مَنْ يَقْرَأُ الْجَرِيدَةَ الْأَخْبَارَ .

GLOSSARY

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| ١ | it was brought | أَخْضَرَ | | ١٦ | wells | آبَارٌ | ١ |
| ٦٣ | they (masc. dual) brought | أَخْضَرَا | | ٣٧ | (plant) diseases | آفَاتٌ | |
| ٧٥ | fetch (imperative fem.pl.) | أَخْضِرْنَ | | ١٦ | machines | آلَاتٌ | |
| ٦١ | Ahmad | أَحْمَدُ | | ٢٣ | instrument | آلَةٌ | |
| ٧٢ | beds (in a field) | أَحْوَاضٌ | | ٨١ | his machine | آلَتُهُ | |
| ٦٤ | they (masc.) selected | اخْتَارُوا | | ٧٢ | sow (imperative masc. sing.) | أَبْذُرْ | |
| ٤٢ | your (masc. sing.) sister | أُخْتُكَ | | ٧٥ | needle | إِبْرَةٌ | |
| ٧ | he took | أَخَذَ | | ٨١ | her daughter | ابْنَتُهَا | |
| ٦٣ | you (masc. pl.) produced | أَخْرَجْتُمْ | | ٤٨ | verses (of a poem) | أَبْيَاتٌ | |
| ٢٣ | producing | آدَاءٌ | | | (القصيدة) | | |
| ١ | instrument | آدَاةٌ | | ٥٥ | furniture | أَثَاثٌ | |
| ٣١ | literature | أَدَبٌ | | ٢٣ | during | (فِي) أَثْنَاءِ | |
| ٤٨ | men of letters | أَدَبَاءٌ | | ٦٣ | two (fem. dual) | اِثْنَانِ | |
| ٢٢ | if | إِذَا | | ٢٢ | he answered him | أَجَابَهُ | |
| ٤٩ | then | إِذَنْ | | ٤٩ | meeting | اجْتِمَاعٌ | |
| ٦٤ | they (masc.) wanted | أَرَادُوا | | ٨٢ | he worked hard | اجْتَهَدَ | |
| ٧٢ | our land | أَرْضُنَا | | ٧٢ | plough (imperative masc. sing.) | أُحْرَثْ | |
| ٤٥ | chisel | إِزْمِيلٌ | | ١ | he brought | أَخْضَرَ | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|-----------------------------------|----------------|--------|------|--------------------------------|-------------------|--------|
| ٧٤ | exhibit (imperative masc. pl.) | اِعْرِضُوا | | ٧٤ | receive (imperative masc. pl.) | اِسْتَقْبِلُوا | |
| ٧٤ | wash (imperative dual) | اَغْسِلَا | | ٧٣ | beds | اَسِرَّةٌ | |
| ٧٣ | open (imperative fem. sing) | اِفْتَحِي | | ٣٠ | Islam | اِسْلَامٌ | |
| ٢٣ | more or most capable | اَقْدَرُ | | ٣٧ | (armed) forces | اَسْلِحَةٌ | |
| ٧٥ | cut (imperative-fem. pl.) (cloth) | اُقْصِصْنَ | | ١٦ | black { masc. sing.) | اَسْوَدٌ | |
| ٦٣ | Akram | اَكْرَمُ | | ٦٣ | they (fem.) cooperated | اَشْتَرَكْنَ | |
| ٦٢ | we ate it (fem.) | اَكَلْنَاهَا | | ٦٢ | you (dual) took part | اَشْتَرَكْتُمَا | |
| ٣٠ | except | اِلَّا | | ٦٣ | we cooperated | اَشْتَرَكْنَا | |
| ٢٤ | I join | اَلْتَحِقُ بِـ | | ٣١ | they (masc.) dealt (with) | اَشْتَغَلُوا (بـ) | |
| ٧٣ | stick (imperative dual) | اَلْصِقَا | | ٤٨ | hemistiches t | اَشْطُرُ | |
| ٩ | he cast | اَلْقَى | | ٨ | he caught | اَضْطَادَ | |
| ٧٣ | boards | اَلْوَاحُ | | ٧ | I go fishing | اَضْطَادُ | |
| ١ | colours | اَلْوَانُ | | ٩ | we caught | اَضْطَدْنَا | |
| ٢٣ | to it (fem.) | اِلَيْهَا | | ١٥ | yellow (masc. sing.) | اَصْفَرُ | |
| ١٦ | places | اَمَّا كُنْ | | ١٦ | lighting | اِضَاءَةٌ | |
| ٣١ | nation | اُمَّةٌ | | ٧٥ | fix (imperative fem. pl.) | اَضْبِطْنَ | |
| ٨٢ | examination | اِمْتِحَانٌ | | ٧٤ | prepare (imperative dual) | اَعِدَّا | |
| ٢٣ | your (masc. sing.) state | اَمْرُكَ | | ٦٢ | we prepared | اَعَدَدْنَا | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|--------------------------------|---------------|--------|------|--------------------------------|-------------------------|--------|
| ٦٢ | our hands | أَيْدِينَا | | ٣٦ | nations | أُمَمٌ | |
| ٨٢ | wheresoever | أَيْنَمَا | | ١٦ | sums of money | أَمْوَالٌ | |
| ٤١ | skilful (masc. pl. accusative) | بَارِعِينَ | ب | ٣٦ | matters | أُمُورٌ | |
| ١٦ | their interior | بَاطِنُهَا | | ٢٣ | I like | أَمِيلُ إِلَى | |
| ١٥ | petroleum | بِتْرُولٌ | | ١٥ | an emphatic particle | إِنَّ | |
| ٣٧ | naval | بَحْرِيٌّ | | ١٦ | that (conjunction) | أَنَّ | |
| ٥٦ | programmes | بَرَامِجٌ | | ٢ | production | إِنْتَاجٌ | |
| ٣٧ | land (adjective) | بَرِّيٌّ | | ٩ | it was noon | انْتَصَفَ النَّهَارُ | |
| ٧٤ | (with) a smile | (ب) بِشَاشَةٍ | | ١٧ | making use of | انْتَفَاعٌ بِـ | |
| ٧٤ | goods | بَضَائِعُ | | ٧٣ | saw (imperative-dual) | أَنْشُرَا | |
| ١٧ | some of them | بَعْضُهَا | | ٦٣ | I cooked it (fem) | أَنْضَجْتُهَا | |
| ٣٦ | building | بِنَاءٌ | | ٤١ | he was interested | اهْتَمَّ | |
| ٣٧ | rifles | بِنَادِقُ | | ٣٠ | they (masc.) were interested | اهْتَمُّوا | |
| ٥٧ | its (masc.) building | بِنَاؤُهُ | | ٨٢ | he neglected | أَهْمَلَ | |
| ٢٠ | joyful (masc. sing.) | بَهِيْجٌ | | ٨١ | you (fem. sing.) neglected him | أَهْمَلْتِهِ | |
| ٢٣ | piano | بَيَانُو | | ٢٤ | I pursue | أُوَاصِلُ | |
| ٨١ | their eggs | بَيْضُهُ | | ٧٤ | vessels | الْأَوَانِي | |
| ٦٣ | among themselves (fem.) | بَيْنَهُنَّ | | ٢٣ | (at) any (rate) | (عَلَى) آيَةً (حَالَةً) | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|----------------------------------|-----------------------------|--------|------------------------------------|-----------------------------|------|--------|
| ٦ | they dig | تَحْفَرُ (هِيَ) | ٥٥ | their (fem.) homes | بُيُوتُهُنَّ | | |
| ١٧ | you (fem. pl.) serve | تَخْدُمْنَ | ٢٩ | history | تَارِيخٌ | ن | |
| ١٤ | domestic science | التَّذْبِيرُ الْمَنْزِلِيُّ | ٣٠ | their (masc.) history | تَارِيخُهُمْ | | |
| ٣ | practising | تَدْرِبُ | ٧ | you (masc sing.) come | تَأْتِي (أَنْتَ) | | |
| ١٦ | they run | تَدُورُ (هِيَ) | ٤٩ | you (masc. pl.) (did not) follow | (لَمْ) تَتَّبِعُوا | | |
| ١١ | they (masc.) translated | تَرْجَمُوا | ٣٠ | you (masc. sing.) talk | تَتَحَدَّثُ (أَنْتَ) | | |
| ٨ | canal | تُرْعَةٌ | ٣١ | you (masc. sing.) hesitate | تَتَرَدَّدُ (أَنْتَ) | | |
| ٩ | you (masc. pl.) want | تُرِيدُونَ | ٨٠ | you (masc. sing.) get tired | تَتَعَبُ (أَنْتَ) | | |
| ١٠ | you (masc. sing.) grow (plants) | تُزْرِعُ (أَنْتَ) | ٨٢ | (whatever) you (masc. pl.) learn | تَتَعَلَّمُوا | | |
| ٢٢ | you (masc. sing.) can | تُسْتَطِيعُ (أَنْتَ) | ٤٩ | they agree | تَتَّفِقُ (هِيَ) | | |
| ١ | it (fem.) is used | تُسْتَعْمَلُ (هِيَ) | ٧٣ | to air | تَجْدِيدُ الْهَوَاءِ فِي | | |
| ٦٣ | I took it (fem.) | تَسَلَّمْتُهَا | ٢٣ | you (masc. sing.) try | تُجَرِّبُ (أَنْتَ) | | |
| ١٦ | they run | تَسِيرُ (هِيَ) | ٨١ | if you (dual) take care (cf) | (إِنْ) تُحَافِظَا (عَلَى) | | |
| ٥٧ | you (fem. pl.) share | تُشَارِكُنَّ | ٧ | you (masc. sing.) like | تُحِبُّ (أَنْتَ) | | |
| ٤٩ | you (two) become | تُصْبِحَانِ | ٢٣ | it (fem.) requires | تَحْتَاجُ (هِيَ) | | |
| ٥٠ | you (fem. sing.) become | تُصْبِحِينَ | ٨٠ | you (masc. sing.) reap | تَخْصُدُ (أَنْتَ) | | |
| ٢٣ | they are fit | تُصْلِحُ (هِيَ) | | | | | |
| ١٥ | they are made | تُصْنَعُ | | | | | |

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| ٤٩ | you (masc. pl.) should know | لَتَعْلَمُوا | | ١ | painting | تَصْوِيرٌ |
| ٥٥ | education | تَعْلِيمٌ | | ٢٤ | you (masc. sing.) become | تَصِيرُ (أَنْتَ) |
| ٥٧ | you (fem. pl.) work | تَعْمَلْنَ | | ٥٠ | you two will (not) become | (لن) تَصِيرَا |
| ٣٦ | construction | تَعْمِيرٌ | | ٣١ | make yourself (masc.) familair (with) | لِتَطْلِعْ (عَلَى) |
| ٦٤ | you (masc. pl.) got used to | تَعَوَّدْتُمْ | | ٢٣ | (talents) come out | تَظْهَرُ (الْمَوَاهِبُ) |
| ٧٤ | (do not) cheat them (masc.) | (لا) تَغْشَوْهُمْ | | ٩ | come (imperative masc. sing.) | تَعَالَ |
| ٢ | full occupation | تَفَرُّغٌ | | ٤١ | cooperation | تَعَاوُنٌ |
| ٨٢ | (whatever) you (masc. pl.) do | (ما) تَفْعَلُوا | | ٦٢ | (they) cooperated | تَعَاوَنْتَ |
| ٢٩ | (do not) say (masc. sing.) | (لا) تَقُلْ | | ٨٠ | he got tired | تَعَبَ |
| ٢ | (the state) rewards | تُكَافَى | | ٤١ | expression | تَعْبِيرٌ |
| ٨٠ | you (masc. sing.) gain | تَكْسِبُ (أَنْتَ) | | ٣٦ | (they) depend | تَعْتَمِدُ |
| ٢٢ | you (masc. sing.) are | تَكُونُ (أَنْتَ) | | ٢ | they exhibit | تَعْرِضُ (هِيَ) |
| ٤٩ | you (masc. pl.) will (not) be | (لن) تَكُونُوا | | ١٥ | you (masc. sing.) become | تَعْرِفُ (أَنْتَ) |
| ٢٢ | you (masc.sing.) were (not) | (لم) تَكُنْ (أَنْتَ) | | ١٦ | you (masc. sing.) know | تَعْلَمُ (أَنْتَ) |
| ٨٢ | his pupils | تَلَامِيذُهُ | | ٢٣ | learning | تَعْلَمٌ |
| ٤١ | his statue | تَمَثَالُهُ | | ٤٩ | you (dual) know | تَعْلَمَانِ |
| ٢ | (colours) represent | تُمَثِّلُ (الْأَلْوَانُ) | | ٦٤ | you (masc. pl.) learnt | تَعَلَّمْتُمْ |
| ٤١ | glorification | تَمْجِيدٌ | | | | |
| ٢٣ | you (masc. sing.) like | تَمِيلُ (أَنْتَ) إِلَى | | | | |

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| ٩ | sitting (masc. dual-accusative) | جَالِسِينَ | ج | ٥٥ | (women) get | تَنَالُ (النِّسَاءُ) | |
| ٥٧ | wounded (pl.) | جَرَحَى | | ٣١ | do (not) wait (masc. sing.) | (لَا) تَنْتَظِرْ | |
| ٣٠ | it (masc.) united | جَمَعَ | | ٤٠ | (statues) are carved | تُنَحِتُ (التَّمَاثِيلُ) | |
| ٦٤ | they (masc. pl.) collected | جَمَعُوا | | ٤١ | (statues) are erected | تُنَصِّبُ (التَّمَاثِيلُ) | |
| ٤٩ | society | جَمْعِيَّةٌ | | ٢ | (exhibitions) are organised | تُنَظِّمُ (المَعَارِضُ) | |
| ٣٠ | Jihad (holy war) | جِهَادٌ | | ٥٠ | (that) you (fem. sing.) write (poetry) | (أَنْ) تَنْظِمِي | |
| ٢ | their (masc.) efforts | جُهُودُهُمْ | | ١٦ | they spend (money) | (هِيَ) تُنْفِقُ | |
| ٣٧ | air (adjective) | جَوِيٌّ | | ٨١ | (whenever) you (fem. sing.) take care | (مَتَى) تَهْتَمِي | |
| ٣٦ | army | جَيْشٌ | | ٤٩ | (do not) neglect (you two) | (لَا) تُهْمَلَا | |
| ٣٦ | their army | جَيْشُهَا | | ٤٩ | (do not) neglect (masc. pl.) | (لَا) تُهْمَلُوا | |
| ٨١ | take care (imperative-dual) | حَافِظَا | ح | ٥٠ | (do not) neglect (fem. sing.) | (لَا) تُهْمَلِي | |
| ٢٣ | case | حَالَةٌ | | ٧٤ | spices | تَوَابِلُ | |
| ١ | easel | حَامِلٌ | | ٥٠ | you (dual)(did not) persist | (لَمْ) تُوَاطِبَا | |
| ٩ | until | حَتَّى | | ٨١ | (if)... you (dual) save | (إِنْ) .. تُوفِّرَا | |
| ٤٠ | stone | حَجَرٌ | | ٨ | third (fem.) | ثَالِثَةٌ | ث |
| ٥٥ | rooms | حُجُرَاتٌ | | ٨ | second (fem.) | ثَانِيَةٌ | |
| ٣٦ | frontiers | حُدُودٌ | | | | | |
| ٣٦ | their freedom | حُرِّيَّتُهَا | | | | | |

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| ٧٢ | keep on (imperative-masc. sing.) | دَاوِمٌ | د | ٢ | grief | حُزْنٌ | |
| ٨١ | always | دَائِمًا | | ٢ | sad(masc. sing.) | حَزِينٌ | |
| ٣٧ | tanks | دَبَابَاتٌ | | ٧٥ | (class) hour | حَصَّةٌ | |
| ٢٤ | my study | دِرَاسَتِيْ | | ٨٠ | he reaped | حَصَدَ | |
| ٦١ | study | دَرْسٌ | | ٢٩ | civilization | حَضَارَةٌ | |
| ٦١ | lessons | دُرُوسٌ | | ٢٩ | their (masc.) civilization | حَضَارَتُهُمْ | |
| ٨٢ | his lessons | دُرُوسُهُ | | ٨ | luck | حَظٌّ | |
| ٣٠ | it (masc.) called them | دَعَاهُمْ | | ٨ | his luck | حَظُّهُ | |
| ٧٣ | drive (imperative-dual) (the nails) | دُقَّا (الْمَسَامِيرَ) | | ٥٥ | their (fem. pl.) share | حَظُّهُنَّ | |
| ٤١ | minuteness | دَقَّةٌ | | ٧٢ | field | حَقْلٌ | |
| ٤١ | minute(fem. adjective) | دَقِيقَةٌ | | ٢٣ | truth | حَقِيقَةٌ | |
| ١٧ | (but) not | دُونَ | | ٣٠ | they (masc.) ruled | حَكَمُوا | |
| ٢ | state,government | دَوْلَةٌ | | ١٥ | ornaments | حُلِيٌّ | |
| ١٧ | its (masc.) countries | دَوْلُهُ | | ٧٤ | (to) her two maids | خَادِمَتَيْهَا | خ |
| ٣١ | religion | دِينٌ | | ٤٩ | special (fem.) | خَاصَّةٌ | |
| ٧٤ | nice manners | ذَوْقٌ | ذ | ٨١ | his service | خِدْمَتُهُ | |
| ٦١ | you (masc. sing.) revised | رَاجَعْتَ | ر | ٧٥ | sew (imperative-fem. pl.) it | خَطْنَهُ | |
| ٦٢ | you (dual) revised | رَاجَعْتُمَا | | ٧٢ | lines | خَطُوطٌ | |

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| ٣٧ | boats | زَوَارِقُ | ز | ٧٤ | watch (imperative-dual) | رَاقِبَا | |
| ٦١ | previous (fem.) | سَابِقَةٌ | | ٢٣ | your (masc. sing.) point of view | رَأْيُكَ | |
| ٢٩ | tourist (masc.) | سَاحِحٌ | | ٧٤ | housewife | رَبَّةُ (الْبَيْتِ) | |
| ٦٢ | we were pleased | سُرِرْنَا | | ٧٣ | put in order (imperative fem. sing.) | رَتَّبِي | |
| ٧٢ | watering | سَقَى | | ٣٠ | plenitude | رَخَاءٌ | |
| ٣٧ | (military) force | سِلَاحٌ | | ٨٢ | he failed | رَسَبَ | |
| ٧٢ | manure | سِمَادٌ | | ٦٣ | they (masc. dual) drew | رَسَمَا | |
| ٤٩ | I heard it (masc.) | سَمِعْتُهُ | | ٧٤ | prophet | رَسُولٌ | |
| ٧٤ | butter | سَمْنٌ | | ٦٣ | drawings | رُسُومٌ | |
| ١٠ | it (masc.) will be | سَيَكُونُ | | ٤١ | Ramses | رَمْسِيسُ | |
| ٨ | bad | سَيِّئٌ | | ٨ | he cast | رَمَى | |
| ٥٠ | poetess | شَاعِرَةٌ | ش | ٣٠ | the Byzantines | الرُّومُ | |
| ٤٩ | poets (masc. dual - accusative) | شَاعِرَيْنِ | | ٣١ | mathematics | الرِّيَاضَةُ | |
| ١٦ | companies | شَرِكَاتٌ | | ٢ | bright (masc. sing.) | الزَّاهِي | ز |
| ٤٨ | two hemistiches (nominative) | شِطْرَانِ | | ٢ | bright (fem.) | زَاهِيَةٌ | |
| ٤٨ | poetry | شِعْرٌ | | ٧٤ | customers | زَبَائِنُ | |
| ٤٨ | poets | شُعَرَاءُ | | ١٦ | agriculture | زِرَاعَةٌ | |
| ٤٩ | your (dual) poetry | شِعْرُكُمَا | | ٨٠ | he grew (plants) | زَرَعَ | |

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| ٤١ | hugeness | صَخَامَةٌ | | ١٠ | delicious (masc. sing.) | شَهِيٌّ | |
| ٧٢ | put (imperative-masc. sing.) | ضَعُ | | ٣١ | you (masc. sing.) made me anxious | شَوَّقْتَنِي | |
| ٦٢ | girl students | طَالِبَاتٌ | ط | ٩ | it (masc.) became | صَارَ | ا |
| ٧٤ | her girl students | طَالِبَاتُهَا | | ٩ | it (fem.) became | صَارَتْ | |
| ٥٠ | girl student | طَالِبَةٌ | | ٨١ | he maintained | صَانَ | |
| ٤٩ | two students (genitive) | طَالِبَيْنِ | | ٧٢ | patience | صَبْرٌ | |
| ٣١ | physics | (عِلْمُ) الطَّبِيعَةِ | | ٨١ | two apprentices | صَبِيَّانِ | |
| ٧ | bait | طُعْمٌ | | ٧ | bright (masc. sing.) | صَحْوٌ | |
| ٣٧ | torpedo | طُورِيدٌ | | ٨٢ | youth | صِغَرٌ | |
| ١٦ | aeroplanes | طَيَّارَاتٌ | | ٧ | fishing rod | صِنَارَةٌ | |
| ٩ | (the two friends) remained | ظَلَّ (الصَّدِيقَانِ) | ظ | ٨ | his fishing rod | صِنَارَتُهُ | |
| ٢٤ | (music) player | عَازِفٌ | ع | ١٦ | industry | صِنَاعَةٌ | |
| ٤١ | public (gardens) | (الْحَدَائِقُ) الْعَامَّةُ | | ٦٢ | making | صُنْعٌ | |
| ٧٤ | treat (imperative masc. pl.) them | عَامِلُوهُمْ | | ٦٢ | you (fem. sing.) made | صَنَعْتَ | |
| ٦٣ | they (fem. dual) kneeded | عَجَنْتَا | | ٦٣ | they (fem. dual) made | صَنَعْتَا | |
| ٣٧ | many, a lot of | عَدَّةٌ .. | | ٦٣ | you (fem. pl.) made | صَنَعْتُنَّ | |
| ٦٤ | (newspaper) issue | عَدَدٌ | | ٦٢ | we made | صَنَعْنَا | |
| ١٦ | Arab | عَرَبِيٌّ | | ٣٧ | victims | ضَحَايَا | هـ |
| ٣١ | old-rooted (fem.) | عَرِيقَةٌ | | | | | |

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| ٩ | change (imperative - masc.sing.) | غَيَّرَ | | ٢٣ | (music) playing | عَزَفُ | |
| ٣٠ | they (masc.) conquered | فَتَحُوا | ف | ٦٢ | we hung it (fem.) | عَلَّقْنَاهَا | |
| ٨١ | chicken | فَرَاخُ | | ٣١ | their (masc.) sciences | عُلُومُهُمْ | |
| ٢ | joy | فَرَحٌ | | ٢٣ | to (lit. on) it (masc.) | عَلَيْهِ | |
| ٣٠ | the Persians | الْفُرُسُ | | ٨١ | of (lit. on) it (fem.) | عَلَيْهَا | |
| ١ | brush | فُرْشَةٌ | | ٧٤ | workers | عُمَالُ | |
| ٦٣ | oven | فُرْنٌ | | ٦٢ | making it (fem.) | عَمَلُهَا | |
| ٥٥ | thanks to | بِفَضْلِ | | ٨١ | care | عِنَايَةٌ | |
| ٣٠ | please | مِنْ فَضْلِكَ | | ٢٤ | then | عِنْدَئِذٍ | |
| ٣٠ | their value | فَضْلُهَا | | ٤١ | often | غَالِبًا | غ |
| ٦٢ | cake | فَطِيرَةٌ | | ١٠ | food | غِذَاءٌ | |
| ٣١ | philosophy | فَلَسَفَةٌ | | ٧٣ | glue | غِرَاءٌ | |
| ٣١ | astronomy | الْفَلَكَ | | ٧٤ | he cheated us | غَشَّنَا | |
| ٢٢ | art | فَنٌ | | ٧٣ | (to) his two apprentices | (ل) غَلَامَيْهِ | |
| ٢٢ | artist | فَنَانٌ | | ١٦ | rich | غَنِيٌّ | |
| ٢ | artists (masc. pl. accusative) | فَنَانِينَ | | ٣٧ | submarines | غَوَاصَاتُ | |
| ٣٠ | arts | فُنُونٌ | | ٥٥ | except | غَيْرَ | |
| ٦٢ | in it (masc.) | فِيهِ | | ٢٣ | other than it (fem. sing.) | غَيْرُهَا | |

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| ٨١ | (eggs) became few | قَلَّ (الْبَيْضُ) | | ٣٧ | bombers | قَازِفَاتُ | ق |
| ٨١ | (chicken) became few | قَلَّتِ (الْفِرَاحُ) | | ٤٩ | rhyme | قَافِيَةٌ | |
| ٣١ | I said it (masc.) | قُلْتُهٗ | | ٥٧ | fighting | قِتَالٌ | |
| ٣٧ | bombs | قَنَابِلُ | | ٣٠ | an emphatic particle | قَدْ | |
| ٤٩ | rules | قَوَاعِدُ | | ٤١ | ancient (pl.) | قُدَمَاءُ | |
| ٧٥ | measurement | قِيَاسُ | | ٧٣ | hammer | قُدُومٌ | |
| | full (masc. sing.) | كَامِلٌ | ك | ٨٢ | the Holy Koran | الْقُرْآنُ الْكَرِيمُ | |
| | latent (masc. sing.) | كَامِنٌ | | ٦١ | I read (past) | قَرَأْتُ | |
| | particle of com- parison | كَأَنَّ | | ٢٩ | you (masc.sing.) read (past) | قَرَأْتَ | |
| | old age | كِبَرٌ | | ٦٢ | you (fem. sing.) read (past) | قَرَأْتَ | |
| | books | كُتُبٌ | | ٦٢ | you (dual) read (past) | قَرَأْتُمَا | |
| | they (masc.) wrote | كَتَبُوا | | ٦٤ | they (masc.) read (past) | قَرَأُوا | |
| | he gained | كَسَبَ | | ٨ | our village | قَرِيَّتُنَا | |
| | we gained | كَسَبْنَا | | ٦٣ | they (dual) divided | قَسَمَا | |
| | their word | كَلِمَتُهُمْ | | ٧٢ | divide (impe- rative - masc. sing.) it | قَسِّمَهَا | |
| | and also | كَمَا | | ٤٨ | poem (fem.) sing. | قَصِيدَةٌ | |
| | disasters | الْكَوَارِثُ | | ٧٤ | pieces | قِطَعٌ | |
| | | | | ٧٤ | cut (imperative dual) | قَطَّعَا | |

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| ٤٩ | coherent (masc. sing.) | مُتَمَاسِكٌ | | ٢٣ | in order to | كَيْ | |
| ٣٧ | rebels (masc. pl. accusative) | مُتَمَرِّدِينَ | | ٦٣ | how | كَيْفَ | |
| ٤٠ | sculptor | مَثَالٌ | | ٣١ | chemistry | كِيمِيَاءُ | |
| ٤١ | sculptors (masc. pl. accusative) | مَثَالِينَ | | | | | |
| ٦٣ | like us | مِثْلُنَا | | ٥٠ | you (fem. sing.) have | لَدَيْكَ | ل |
| ٦٢ | industrious (dual - nominative) | مُجْتَهِدَانِ | | ٤٩ | you (dual) have | لَدَيْكُمَا | |
| ٥٠ | good (fem. sing) | مُجِيدَةٌ | | ١٦ | perhaps | لَعَلَّ | |
| ٤٩ | good (dual-accusative) | مُجِيدَتَيْنِ | | ٢٣ | a negative particle | لَنْ | |
| ٧٢ | in need of | مُحْتَاجٌ | | ٢ | therefore | لِهَذَا | |
| ٩ | scorching (fem. sing.) | مُحْرِقَةٌ | | ١ | canvas | لَوْحَةٌ | |
| ٨٠ | our crop | مَخْصُولُنَا | | ١٧ | would that ...! | لَيْتَ | |
| ٥٦ | schools | مَدَارِسُ | | ٨ | it (fem.sing.) is not | لَيْسَتْ | |
| ٣٧ | guns | مَدَافِعُ | | | | | |
| ٣٧ | destroyers | مُدَمِّرَاتُ | | ٦٤ | material | مَادَّةٌ | م |
| ٤٩ | practice | مِرَاقٌ | | ٥٥ | blessed (fem.) | مُبَارَكَةٌ | |
| ٥٥ | woman | مَرَأَةٌ | | ٧٤ | shop | مَتَجَرٌّ | |
| ٥٧ | the sick | الْمَرَضَى | | ٤٢ | museum | مُتَحَفٌ | |
| ٥٧ | hospitals | مُسْتَشْفِيَّاتُ | | ١٦ | numerous (fem.) | مُتَعَدِّدَةٌ | |
| | | | | ٢ | excellent (masc. pl. nominative) | مُتَفَوِّقُونَ | |

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| ٣٧ | fighter (aeroplane) | مُقَاتِلَةٌ | | ٧٣ | nails | مَسَامِيرُ | |
| ٧٥ | scissors | مِقْصَصٌ | | ١ | ready (masc. sing.) | مُسْتَعِدٌّ | |
| ٩ | your (masc. sing.) place | مَكَانُكَ | | ٨ | pleased (dual-accusative) | مُسْرُورَيْنِ | |
| ٧٤ | salt | مِلْحٌ | | ٤١ | Egyptian (masc. sing.) | مِصْرِيٌّ | |
| ٤١ | their (masc.) kings | مُلُوكُهُمْ | | ٣٧ | armoured (fem.) | مُصَفَّحَةٌ | |
| ١٧ | receiving benefit (masc. pl. nominative) | مُنْتَفِعُونَ | | ١ | painter (masc. sing.) | مُصَوِّرٌ | |
| ٢ | grants | مِنْحٌ | | ٢ | painters (masc. pl. nominative) | مُصَوِّرُونَ | |
| ٧٤ | domestic (masc. - sing.) | مَنْزِلِيٌّ | | ٢ | painters (masc. pl.-genitive) | مُصَوِّرِينَ | |
| ٧٣ | saw | مِنْشَارٌ | | ٧٤ | kitchen | مَطْبَخٌ | |
| ٧٢ | its (masc.) times | مَوَاعِيدُهُ | | ٢ | exhibitions | مَعَارِضٌ | |
| ٢٣ | talents | مَوَاهِبٌ | | ٤١ | expressive (masc. sing.) | مُعْبَرْ | |
| ٢٣ | musical (fem.) | مُوسِيقِيَّةٌ | | ٣٦ | assailants (masc. pl. accusative) | مُعْتَدِلِينَ | |
| ١٠ | lucky (masc. sing.) | مَوْفَّقٌ | | ٢ | dim (masc. sing.) | مُعْتَمٌ | |
| ٧٤ | stove | مَوْقِدٌ | | ٢ | dim (fem.) | مُعْتَمَةٌ | |
| ٢٢ | talent | مَوْهَبَةٌ | | ١٥ | metal | مَعْدِنٌ | |
| ٢٢ | talented (masc. sing.) | مَوْهُوبٌ | | ٤٠ | certain (masc. sing.) | مُعَيَّنٌ | |
| ٢ | junior (masc. pl.- nominative) | نَاشِئُونَ | ن | ٤١ | certain (fem. sing.) | مُعَيِّنَةٌ | |
| ٢ | junior (masc.pl. genitive) | نَاشِئِينَ | | ٣٧ | corruptors (masc. pl. accusative) | مُفْسِدِينَ | |

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| ٢ | he distributed | وَزَعَ | ي | ١٦ | useful (masc. sing.) | نَافِعٌ | و |
| ٢ | (the colours) were applied | وُزِعَتْ | | ٤٨ | prose | نَشْرٌ | |
| ٦٣ | you (fem. pl.) distributed | وَزَعْتُنَّ | | ٧٣ | carpenter | نَجَّارٌ | |
| ٦٣ | they (fem.) distributed | وَزَعْنَ | | ٨٢ | he succeeded | نَجَحَ | |
| ٤٩ | rhythm | وَزْنٌ | | ٤٠ | sculpture | نَحْتٌ | |
| ١ | it (fem.) was put | وُضِعَتْ | | ٧٥ | material (cloth) | نَسِيجٌ | |
| ١٦ | country | وَطَنٌ | | ٣٠ | they (masc.) spread (past) | نَشَرُوا | |
| ٥٦ | offices | وِظَائِفُ | | ٨٠ | bits of advice | نَصَائِحُ | |
| ١٧ | abundant (masc. sing.) | وَفِيرٌ | ي | ٨ | we fish | نَصْطَادُ | و |
| ١٦ | fuel | وَقُودٌ | | ٧٤ | clean (imperative dual) | نَظَّفَا | |
| ٣٧ | it (masc.) consists (of) | يَتَكَوَّنُ | | ٧٣ | clean (imperative fem. sing.) | نَظِّمِي | |
| ٣٦ | it (masc.) slackens | يَتَهَاوَنُ | | ٧٣ | put in order (imperative-fem. sing.) | نَظِّمِي | |
| ٣٠ | he is ignorant of | يَجْهَلُ | | ٤١ | something like | نَظِيرٌ | |
| ٢٢ | it (masc.) requires | يَحْتَاجُ | | ٢٣ | yourself (masc. sing.) | نَفْسُكَ | |
| ١٦ | it (masc.) goes into | يَدْخُلُ | | ١٥ | precious (masc. sing.) | نَفِيسٌ | |
| ٥٦ | they (fem. pl.) teach | يُدْرِسْنَ | | ٩ | day (opp. night) | نَهَارٌ | |
| ٨٢ | it (masc.) overtakes you (masc. pl.) | يُدْرِكُكُمْ | ي | ٥٥ | rise, renaissance | نَهْضَةٌ | و |
| ٢٤ | he knows | يَدْرِي | | ٦٢ | by yourself (fem.) | وَحْدَكَ | |

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| ٤١ | it sees | يَشْهَدُ | | ٣٦ | it (masc.) is stationed | يُرَابِطُ | |
| ٥٥ | they (fem.) cook | يَطْبُخْنَ | | ٥٥ | they (fem.) arrange | يُرْتَبِنَ | |
| ٥٧ | they (fem.) treat | يُعَالِجْنَ | | ٣٦ | it (masc.) repels | يُرُدُّ | |
| ٤١ | he expresses | يُعَبِّرُ | | ٨٢ | he fails | يَرْقُبُ | |
| ٢٠ | it is exhibited | يُعْرَضُ | | ٢ | he paints | يَرْسُمُ | |
| ٨٢ | he knows it (masc.) | يَعْلَمُهُ | | ٤١ | he wants | يُرِيدُ | |
| ٨١ | they (masc. dual) work | يَعْمَلَانِ | | ٣٧ | it (masc.) uses | يُسْتَخْدِمُ | |
| ٥٦ | they (fem.) work (masc.) | يَعْمَلْنَ | | ١٦ | it (masc.) is used | يُسْتَخْدَمُ | |
| ٣٠ | they were (not) unaware of it (masc.) | (لَمْ) يَغْبِ عَنْهُمْ | | ٢٤ | it (masc.) makes you happy | يُسْعِدُكَ | |
| ٥٥ | they (fem.) wash | يَغْسِلْنَ | | ٣٧ | it (masc.) rescues | يُسْعِفُ | |
| ٤٢ | do (not) forget (masc. sing.) | (لَا) يَنْسَى | | ٥٧ | they (fem.) help | يُسَعِّضْنَ | |
| ٢٠ | (painters) are appreciated | يُقَدَّرُ (الْمُصَوِّرُونَ) | | ٣٧ | it (masc.) plays part | يُسَهِّمُ | |
| ٥٦ | it (masc.) is confined (to) | يُقْتَصِرُ (عَلَى) | | ٣٦ | it (masc.) participates | يُشَارِكُ | |
| ٥٦ | they (fem.) present | يُقَدِّمْنَ | | ٥٦ | they (fem.) take part | يُشَارِكْنَ | |
| ٣٧ | it (masc.) fights against | يُكَافِحُ | | ٤١ | (people) see them | يُشَاهِدُهَا (النَّاسُ) | |
| ٤٨ | they (masc.) write | يَكْتُبُونَ | | ٥٧ | they (fem.) take part | يُشْتَرِكْنَ | |
| ٨١ | (eggs) increase (in number) | يَكْثُرُ (الْبَيْضُ) | | ٥٦ | they (fem.) hold (offices) | يَشْعَلْنَ | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|--|----------------------|--------|------|--|------------------------------|--------|
| ٨٢ | it (masc.) is useful | يَنْفَعُ | | ٤٨ | they (dual) make | يُكُونَانِ | |
| ٦٤ | it (masc.) is useful to you (masc pl.) | يَنْفَعُكُمْ | | ٤٩ | they (masc.) observe (subjunctive) | (أَنْ) يَلْتَزِمُوا | |
| ٤٨ | it (masc.) is divided into | يَنْقَسِمُ | | ٢ | it (masc.) is represented | يُمَثِّلُ | |
| ٤٨ | they (masc.) are divided into | يَنْقَسِمُونَ | | ٤٠ | it represents | يُمَثِّلُ | |
| ٣٠ | (the Arabs) rise | يَنْهَضُ (العرب) | | ٢ | the excellent ones are granted | يُمْنَحُ (الْمُتَفَوِّقُونَ) | |
| ٥٥ | they (fem. pl.) make progress | يَنْهَضْنَ | | ٨٢ | he succeeds | يَنْجَحُ | |
| ٤١ | he neglects | يَهْمِلُ | | ٤٠ | he carves | يَنْحِتُ | |
| ٢٣ | (people) agree | يُؤَافِقُ (النَّاسُ) | | ٤٠ | it (masc.) is carved | يُنْحَتُ | |
| ٣٧ | it (masc.) punishes | يُؤَدِّبُ | | ٧٤ | it (masc.) is cooked | يَنْضَجُ | |
| ٣١ | the Greeks | الْيُونَانُ | | ٥٥ | they (fem.) clean | يُنْظِفْنَ | |
| | | | | ٤٩ | (in order that) they (masc.) may compose | (كَيْ) يَنْظِمُوا | |

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BOOK TWO - PART 4

القَاهِرَةُ

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الدَّرْسُ الثَّانِي وَالتَّسْعُونَ

Lesson Ninety - Two



الضَّيْفُ الطَّرِيفُ

The Pleasant Guest

اسْتَضَافَ رَجُلٌ صَدِيقاً فِي بَيْتِهِ .

A man played host to a friend in his house.

وَكَانَ عَلَى مَائِدَةِ الْعِشَاءِ بَطَّةٌ سَمِينَةٌ .

There was a fat duck on the supper table.

قَالَ الرَّجُلُ لِضَيْفِهِ مُدَاعِباً :

The man said playfully to his friend,

« اِقْسِمَ بَيْنَنَا الْبَطَّةُ . »

“ Divide the duck among us. ”

ضَحِكَ الرَّجُلُ وَقَالَ :

The man laughed and said,

« هَلْ تَقْبَلُونَ قِسْمَتِي ؟ »

“ Will you accept the way I divide? ”

قَالُوا جَمِيعاً : « نَعَمْ ، نَقْبَلُ قِسْمَتَكَ . »

All of them said, “ Yes, we accept your way of dividing.”

قَطَعَ الضَّيْفُ رَأْسَ الْبُطَّةِ ، وَقَدَّمَهَا لِصَدِيقِهِ قَائِلاً :

The guest cut the head of the duck off and presented it to his friend saying,

« هَذِهِ الْأُسْرَةُ أَنْتَ رَأْسُهَا ، فَلَكَ الرَّأْسُ . »

“ You are the head of this family; therefore you get the head (of the duck). ”

وَقَدَّمَ جَنَاحَيْهَا لِوَلَدَيْ الرَّجُلِ قَائِلاً :

He presented the two wings to the man's two sons saying,

« أَنْتُمَا الْجَنَاحَانِ ، فَالْجَنَاحَانِ لَكُمَا . »

“ You are the two wings (of the family); therefore you get the two wings. ”

وَقَدَّمَ سَاقَيْهَا لِابْنَتَيْ الرَّجُلِ قَائِلاً :

He presented the two legs to the man's two daughters saying,

« أَنْتُمَا السَّاقَانِ ، فَالسَّاقَانِ لَكُمَا . »

“ You are the two legs (supporting the family); therefore you get the two legs. ”

وَقَدَّمَ عَجْزَهَا لِزَوْجَةِ الرَّجُلِ ، وَقَالَ لَهَا ضَاحِكًا :

He gave the hind part to the man's wife, and laughingly said to her,

« هَذَا لَكَ . الْعَجْزُ لِلْعَجُوزِ . وَبَاقِي الْبُطَّةِ لِي . »

"This is for you. The hind part is for the old woman.

The rest of the duck is for me."

وَفِي اللَّيْلَةِ التَّالِيَةِ أَعَدَّتْ رَبَّةُ الْبَيْتِ خَمْسَ دَجَاجَاتٍ .

The following night the housewife prepared five chickens.

قَالَ رَبُّ الْبَيْتِ لَضَيْفِهِ .

The master of the house said to his guest,



« هَذِهِ خَمْسُ دَجَاجَاتٍ ، اقْسِمْنَهَا بَيْنَنَا . »

"Here are five chickens. Divide them among us."

ضَحِكَ الرَّجُلُ وَقَالَ :

The man laughed and said,

« عِنْدِي قِسْمَةٌ زَوْجِيَّةٌ ، وَقِسْمَةٌ فَرْدِيَّةٌ ، وَلَكُمْ الْخِيَارُ . »

"I can divide them evenly or oddly, and you have the choice."

قَالُوا : « نُرِيدُ الْقِسْمَةَ الْفَرْدِيَّةَ . »

They said, "We want the odd division."

قَالَ الضَّيْفُ لِرَبِّ الْبَيْتِ :

The guest said to the master of the house,

« أَنْتَ وَزَوْجُكَ وَدَجَاجَةٌ ثَلَاثَةٌ . »

"You, your wife and a chicken make three.

وَوَلَدَاكُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .

Your two sons and a chicken make three.

وَبِنْتَاكُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .

Your two daughters and a chicken make three.

وَأَنَا وَدَجَاجَتَانِ ثَلَاثَةٌ . »

I and two chickens make three. "

ضَحِكَ الْجَمِيعُ مِنْ هَذِهِ الْقِسْمَةِ .

They all laughed at this division.

ثُمَّ عَادَ فَقَسَّمَ الدَّجَاجَاتِ بِالْعَدْلِ ،

Then the guest divided the chickens fairly,

وَقَضَوْا لَيْلَتَهُمْ فِي سُرُورٍ .

and they passed their evening pleasantly.

- 1 هَلْ تَقْبَلُونَ قِسْمَتِي . بَاقِي الْبُطَّةِ لِي .

The pronominal suffix (قِسْمَتِي) is suffixed to the noun (الْبُطَّةُ) in the first sentence, and to the preposition (لِي) in the second. This pronominal suffix refers to the first person singular, and is therefore called the (يَاءُ) of the speaker (يَاءُ الْمُتَكَلِّمِ) .

- 2 نَقْبَلُ قِسْمَتَكَ . لَكَ الرَّأْسُ .
هَذَا لَكَ .

The pronominal suffix (لَكَ) is suffixed to the noun (قِسْمَتُكَ) in the first sentence, and to the preposition (لَكَ) in the second. This pronominal suffix refers to the second person masculine singular and is therefore called (كَافُ الْمُخَاطَبِ) .

In the third sentence the pronominal suffix (لَكَ) is suffixed to the preposition (لَكَ) . This pronominal suffix refers to the second person feminine singular and is therefore called (كَافُ الْمُخَاطَبَةِ) .

- 3 دَعَا رَجُلٌ صَدِيقَهُ .
هَذِهِ الْأُسْرَةُ أَنْتَ رَأْسُهَا .

In the first sentence the pronominal suffix (هُ) is attached to the noun (رَجُلٌ) . This suffix refers to the third person masculine singular (رَجُلٌ) (صَدِيقٌ) .

and is therefore called (ضَمِيرُ الْغَائِبِ) .

In the second sentence the pronominal suffix (هَا) is attached to the noun (رَأْسٌ). This suffix refers to the third person feminine singular and is therefore called (ضَمِيرُ الْغَائِبَةِ) .

4. قَالَ لَهُمَا : أَنْتُمَا الْجَنَاحَانِ ، فَالْجَنَاحَانِ لَكُمَا .
 قَالَ لَهُمَا : أَنْتُمَا السَّاقَانِ ، فَالسَّاقَانِ لَكُمَا .

In the sentence (قَالَ لَهُمَا) the pronoun (هُمَا) is suffixed to the preposition (الَّامُ) . The pronoun (هُما) refers to the third person dual, whether masculine or feminine.

In the sentences (الْجَنَاحَانِ لَكُمَا) and (السَّاقَانِ لَكُمَا) the pronominal * suffix is (كُما) . This pronoun refers to the second person dual, whether masculine or feminine.

5. اِقْسِمْ بَيْنَنَا .

In this sentence the pronominal suffix (نَا) is attached to (بَيْنَ) . This pronoun refers to the first person plural.

6. اَقْسِمُهَا بَيْنَكُمُ . الْأَمْرُ لَكُمُ .

The pronominal suffix (كُمُ) refers to the second person masculine plural, but the pronominal suffix (كُنَّ) refers to the second person feminine plural as in:

- اَقْسِمُهَا بَيْنَكُنَّ . الْأَمْرُ لَكُنَّ .

7.

قَضَوْا لَيْلَتَهُمْ فِي سُرُورٍ .

The pronoun (هُم) , suffixed to the noun (لَيْلَةٌ) , refers to the third person masculine plural. The third person feminine plural is referred to by the pronoun (هُنَّ) as in:

لَبَسَتِ النِّسَاءُ ثِيَابَهُنَّ .

(The women put on their clothes)

Table of pronouns suffixed to nouns and particles

| Plural | Dual | Singular |
|--|---|--|
| كِتَابُنَا First person (both genders) | كِتَابَانَا First person (both genders) | كِتَابِي لِي First person (both genders) (my book is for me) |
| كِتَابِكُمْ Second person masculine | كِتَابُكُمَا Second person masculine | كِتَابُكَ لَكَ Second person masculine |
| كِتَابُكِ Second person feminine | كِتَابُكُمَا Second person feminine | كِتَابُكِ لَكَ Second person feminine |
| كِتَابُهُمْ Third person masculine | كِتَابُهُمَا Third person masculine | كِتَابُهُ لَهُ Third person masculine |
| كِتَابُهَا Third person feminine | كِتَابُهُمَا Third person feminine | كِتَابُهَا لَهَا Third person feminine |

1. Underline the pronominal suffixes and indicate the kind of each:

- ا - قَدَمَ جَنَاحَيْهَا لِيَوْلَدَيِ الرَّجُلِ .
 ب - أَنْتَ وَزَوْجُكَ وَدَجَاجَةٌ ثَلَاثَةٌ .
 ج - وَلَدَاكُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .
 د - بَيْنَاكُمَا وَدَجَاجَةٌ ثَلَاثَةٌ .

2. Indicate the pronominal suffixes showing the kind of each:

- ا - نَبِيلٌ جِسْمُهُ سَاخِنٌ ، وَحَالَتُهُ سَيِّئَةٌ .
 ب - أَصْدِقَاءُ نَبِيلٍ وَجْهُهُمْ أَصْفَرٌ ، وَدُمُوعُهُمْ نَازِلَةٌ .
 ج - بَيْتُنَا صَحِيٌّ ، وَشَمْسُنَا جَمِيلَةٌ ، وَنَوَافِدُنَا وَاسِعَةٌ .
 د - الْمُسَافِرُونَ يَحْمِلُونَ حَقَائِبَهُمْ فِي أَيْدِيهِمْ .
 هـ - نَظَفَتِ النِّسَاءُ بُيُوتَهُنَّ .
 و - تُحِبُّ الْأُمُّ أَوْلَادَهَا .

3. Fill in the blanks with suitable pronominal suffixes:

- ا - الْحَدِيقَةُ بَابُ مَفْتُوحٌ .
 ب - الْمَطْعَمُ أَشْعَارُ مُنَاسِبَةٌ .
 ج - الْوَرْدَتَانِ رَائِحَةٌ جَمِيلَةٌ .
 د - الْأَوْلَادُ يَلْعَبُونَ بِلُغَةٍ
 هـ - التِّلْمِيزَاتُ يَذْهَبْنَ إِلَى مَدْرَسَةٍ

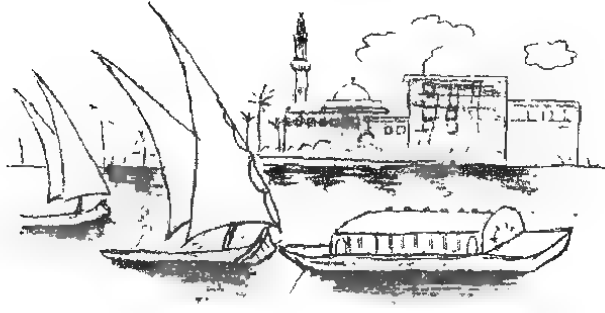
4.

أَنْتَ كَتَبْتَ رِسَالَةً لِعَمَّكَ .

Address this sentence to the dual, to the masculine plural, and then to the feminine plural.

الدَّرْسُ الثَّالِثُ وَالتَّسْعُونَ

Lesson Ninety-Three



النَّيْلُ الْخَالِدُ

The Eternal Nile

كَانَ النَّاسُ قَدِيمًا يَجْهَلُونَ مَنَابِعَ النَّيْلِ ،

In ancient times people did not know where the sources of the Nile were.

وَيَظُنُّونَ أَنَّهُ يَنْبُعُ مِنَ السَّمَاءِ .

They thought that it sprang from heaven.

وَفِي الْقَرْنِ الْمَاضِي كُشِفَتْ مَنَابِعُ الْمَجْهُولَةِ ،

Last century its unknown sources were discovered.

وَهِيَ بُحَيْرَاتُ ثَلَاثٍ عَظِيمَةٍ فِي أَوَاسِطِ إِفْرِيقِيَّةٍ .

They are three great lakes in the centre of Africa.

وَيَتَّصِلُ بِالنَّيْلِ رَافِدَانِ كَبِيرَانِ : السُّوبَاتُ وَالنَّيْلُ الْأَزْرَقُ .

Two large tributaries flow into (join) the Nile : the Subat and the Blue Nile.

وَيَتَّصِلُ بِهِ رَافِدٌ صَغِيرٌ هُوَ عَطْبَرَةُ .

A small tributary also flows into it; it is the Atbara.

وَهَذِهِ الرِّوَافِدُ الثَّلَاثُ تَنْبُعُ مِنْ جِبَالِ الْحَبَشَةِ .

These three tributaries spring from the mountains of Ethiopia.

تَسْقُطُ الْأَمْطَارُ الْغَزِيرَةُ صَيْفًا عَلَى هَذِهِ الْجِبَالِ ،

Heavy rains fall on these mountains in summer,

فَتَنْقُلُ الرِّوَافِدُ الْمِيَاهُ وَالْغَرِينَ إِلَى النَّيْلِ .

and so these tributaries carry the water and silt to the Nile.

وَيَخْتَرِقُ النَّيْلُ الصَّحْرَاءَ الْكُبْرَى ،

The Nile runs through the great desert,

وَيَتَّجِهُهُ إِلَى الشَّمَالِ حَتَّى يَصُبَّ فِي الْبَحْرِ الْمُتَوَسِّطِ .

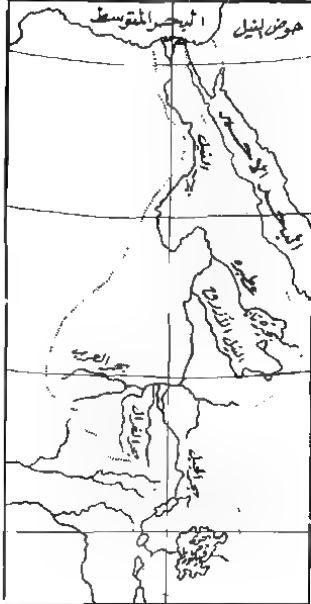
and heads northwards until it flows into the Mediterranean Sea.

وَقَرَبَ الْمَصْبِ يَتَفَرِّعُ النَّيْلُ إِلَى فَرْعَيْنِ كَبِيرَيْنِ ،

Near its mouth, the Nile branches off into two large branches;

هُمَا فَرْعُ رَشِيدَ وَفَرْعُ دِمْيَاطَ .

they are the Rosetta and Damietta branches.



وَفِي وَادِي النَّيْلِ نَشَأَتْ حَضَارَةٌ
عَرِيقَةٌ ،

An ancient civilization developed in
the Nile Valley;

تَشْهَدُ بِعَظَمَتِهَا آثَارُهَا الْبَاقِيَةُ .

its remaining monuments are witness to
its greatness.

وَقَدْ اعْتَرَفَ الْمِصْرِيُّونَ الْأَقْدَمُونَ بِفَضْلِ النَّيْلِ ،

The ancient Egyptians recognized the favours of the Nile;

فَأَقَامُوا لَهُ الْإِحْتِفَالَاتِ الرَّائِعَةَ كُلَّ عَامٍ .

they used to hold wonderful celebrations in its honour each year.

وَقَدْ أُقِيمَتْ عَلَى مَجْرَى النَّيْلِ السُّدُودُ الْعَظِيمَةُ ،

Great dams have been built across the Nile,

لِيَحْفَظَ مِيَاهُ الْفَيْضَانِ وَالْإِنْتِفَاعَ بِهَا طُولَ الْعَامِ .

to preserve the water of the flood and make use of it all the year round.

وَأَهَمُّ تِلْكَ السُّدُودِ سَدُّ أُسْوَانَ وَالسَّدُّ الْعَالِي .

The most important of these dams are the Aswan Dam and the High Dam.

هَذَا هُوَ النَّيْلُ أَطْوَلُ أَنْهَارِ الدُّنْيَا .

That is the Nile, the world's longest river.

وَوَادِيهِ يَمْتَنَزُ بِالْخِصْبِ وَالرِّخَاءِ .

Its valley is known for its fertility and abundance.

GRAMMATICAL NOTES

أَلْمَلَاَحَظَاتُ النِّحْوِيَّةُ

يَصُبُّ النَّيْلُ فِي الْبَحْرِ الْمُتَوَسِّطِ .

In this sentence the word (الْمُتَوَسِّطِ) follows the word (الْبَحْرِ) and qualifies it.

Note that both the adjective and the qualified noun are definite masculine singular nouns. Note also that both are in the genitive case indicated here by (اَلْكَسْرَةُ) .

فِي وَادِي النَّيْلِ نَشَاتٌ حَضَارَةٌ عَرِيقَةٌ .

In this sentence the noun (حَضَارَةٌ) is qualified by the adjective (عَرِيقَةٌ) .

Both are indefinite feminine singular nouns in the nominative case indicated here by (اَلضَّمَّةُ) .

يَتَّصِلُ بِالنَّيْلِ رَافِدَانِ كَبِيرَانِ .

In this sentence the noun (رَافِدَانِ) is qualified by the adjective (كَبِيرَانِ). Both are indefinite masculine dual nouns in the nominative case indicated here by (اَلْأَلِفُ) .

اعْتَرَفَ الْمِصْرِيُّونَ الْأَقْدَمُونَ بِفَضْلِ النَّيْلِ .

In this sentence the noun الْمِصْرِيُّونَ is qualified by the adjective الْأَقْدَمُونَ . Both are definite masculine plural nouns in the nominative case indicated here by (اَلْوَاوُ) .

أُقِيمَتْ عَلَى مَجْرَى النَّيْلِ السُّدُودُ الْعَظِيمَةُ .

In this sentence the noun (السُّدُودُ) is qualified by the adjective (الْعَظِيمَةُ) .

Note that the word السُّدُودُ is the broken plural form of the singular السَّدُّ .

Note also that the adjective (الْعَظِيمَةُ) is a feminine singular.

This indicates that a non-human broken plural is qualified by a feminine singular adjective. Both the qualified noun and the adjective are in the nominative case indicated here by (الَّضَمَّةُ) .

In Arabic the adjective always follows the qualified noun and agrees with it in:

- (a) definiteness or indefiniteness,
- (b) gender (masculine or feminine),
- (c) number (singular, dual or plural),
- (d) case (nominative, accusative or genitive).

EXERCISES

تمارين

1. Indicate the adjective and the qualified noun in each of the following sentences showing the aspects of agreement between them :

- (أ) كُشِفَتِ الْمَنَابِيعُ الْمَجْهُولَةُ لِلنَّيْلِ .
 (ب) يَتَّصِلُ بِالنَّيْلِ رَافِدٌ صَغِيرٌ .
 (ج) تَسْقُطُ الْأَمْطَارُ الْغَزِيرَةُ عَلَى جِبَالِ الْحَبَشَةِ .
 (د) قُرْبَ الْمَصَبِّ يَتَفَرَّعُ النَّيْلُ إِلَى فُرْعَيْنِ كَبِيرَيْنِ .
 (هـ) أَقَامَ الْمِصْرِيُّونَ لِلنَّيْلِ الْإِحْتِفَالَاتِ الرَّائِعَةَ .

2. Fill in the blank spaces with suitable adjectives chosen from those in brackets:

- (وَاسِعَةٌ - مَاهِرُونَ - الصَّحِيحَ - مُنَسَّقَةٌ - الْيَابَانِيَّةُ - نَشِيطَاتٌ)
 (أ) تَعَلَّمَ مَاجِدٌ وَفَاطِمَةُ النُّطْقَ
 (ب) نَسْتَرِيحُ فِي الْحَدِيقَةِ
 (ج) فِي مَصْنَعِ حُلُوفِ عُمَالٍ ، وَفِيهَا عَامِلَاتٌ
 (د) فِي حُلُوفِ شَوَارِعُ وَحَدَائِقُ

3. Fill in the blank spaces with suitable qualified nouns chosen from those in brackets (Revise Lesson 58) :

- (أَشْجَارٌ - مَقَاعِدُ - مَشْتَى - تَمَائِيلُ - مَقْعَدَيْنِ)
 (أ) فِي الْحَدِيقَةِ مُرِيحَةٌ ، بَدِيعَةٌ ، ظَلِيلَةٌ .
 (ب) جَلَسَ الصَّدِيقَانِ عَلَى مُرِيحَيْنِ .
 (ج) حُلُوفُ جَمِيلٌ .

4. Use each of the words in column (a) as a qualified noun followed by a suitable adjective chosen from the words in column (b) :

| (ب) | (ا) |
|---------------|--------------|
| مَعْدِنِيَّةٌ | طَالِبَاتٌ |
| مَاهِرَانِ | أَمْطَارٌ |
| مُجْتَهِدَاتٌ | فَلَاحُونَ |
| نَشِيطُونَ | مِيَاهٌ |
| غَزِيرَةٌ | مُجَلَّدَانِ |

الدَّرْسُ الرَّابِعُ وَالتَّسْعُونَ

Lesson Ninety-Four



السِّينِمَا

The Cinema

ذَهَبَ مَاجِدٌ وَعَاصِمٌ إِلَى صَدِيقِهِمَا نَبِيلٍ .

Maged and Assem 'called on their friend Nabil.

اسْتَقْبَلَ نَبِيلٌ مَاجِدًا وَعَاصِمًا مَسْرُورًا ،

Nabil welcomed Maged and Assem with pleasure,

وَأَجْلَسَهُمَا فِي حُجْرَةِ الْجُلُوسِ .

and led them to the sitting-room.

ثُمَّ قَالَ لَهُمَا :

Then he said to them,

مَاذَا تُحِبُّ أَنْ تَشْرَبَا ؟

"What would you like to drink ?

هَلْ تَشْرَبَانِ قَهْوَةً أَوْ شَايَا أَوْ عَصِيرَ فَوَاكِهَ ؟

Would you like to drink coffee, tea or fruit juice ? "

قَالَ مَاجِدٌ :

Maged said,

نَحْنُ فِي الصَّيْفِ ؛ أَنَا أَفْضَلُ عَصِيرَ الْفَوَاكِهِ .

" We are in summer; I prefer to have some fruit juice. "

قَالَ نَبِيلٌ : وَأَنْتَ يَا عَاصِمُ مَاذَا تُحِبُّ ؟

Nabil said, " And you Assem, what would you like to have ? "

قَالَ عَاصِمٌ :

Assem said,

أَحِبُّ عَصِيرَ الْفَوَاكِهِ مِثْلَ مَاجِدٍ .

" I like to have some fruit juice like Maged. "

قَدَّمَ نَبِيلٌ عَصِيرَ الْفَوَاكِهِ لِمَاجِدٍ وَعَاصِمٍ .

Nabil gave (some) fruit juice to Maged and Assem.

قَالَ مَاجِدٌ وَهُوَ يَشْرَبُ عَصِيرَ الْفَوَاكِهِ :

Maged said while he was drinking the fruit juice,

نُحِبُّ أَنْ نَسْهَرَ اللَّيْلَةَ مَعًا . إِلَى أَيْنَ نَذْهَبُ ؟

" We would like to spend the evening together. Where shall we go ? "

قَالَ نَبِيلٌ :

Nabil said,

نَذْهَبُ اللَّيْلَةَ إِلَى السِّينِمَا أَوْ الْمَسْرَحِ .

"Let's go this evening to the cinema or the theatre."

قَالَ عَاصِمٌ :

Assem said,

لَمْ أَذْخُلِ السِّينِمَا مِنْذُ مُدَّةٍ . هَيَّا إِلَى السِّينِمَا .

"I have not been to the cinema for some time; let's go to the cinema."

خَرَجَ الْأَصْدِقَاءُ مِنَ الْبَيْتِ .

The (three) friends went out (of the house) .

خَرَجَ عَاصِمٌ فَمَاجِدٌ فَنَبِيلٌ .

Assem went out, then Maged, and then Nabil.

وَعِنْدَ شُبَّانِكِ التَّذَاكِرِ تَقَدَّمَ نَبِيلٌ ،

At the booking-office Nabil stepped forwards,

وَاشْتَرَى ثَلَاثَ تَذَاكِرٍ .

and bought three tickets .

وَدَخَلُوا السِّينِمَا ، فَاسْتَقْبَلَهُمْ عَامِلُ الْمَقَاعِدِ .

They walked into the cinema and the usher welcomed them.

أَجْلَسَ نَبِيلًا ، فَمَاجِدًا ، فَعَاصِمًا بِحَسَبِ أَرْقَامِ تَذَاكِرِهِمْ .

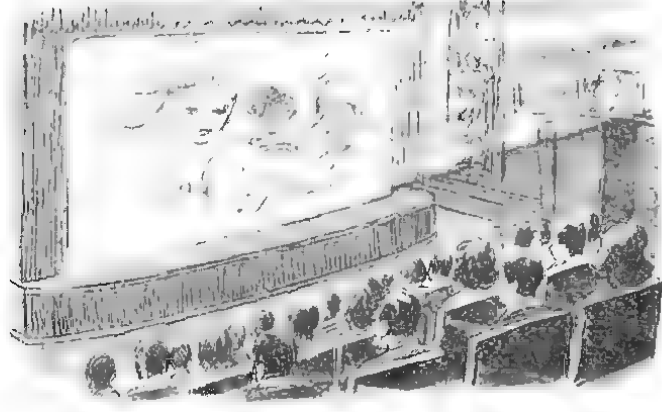
He seated Nabil, then Maged, and then Assem, according to their seat (ticket) numbers.

وَبَعْدَ فِتْرَةٍ أُطْفِئَتِ الْأَنْوَارُ وَبَدَأَ الْعَرْضُ .

After a while the lights were turned out and the attraction began.

رَأَوْا جَرِيدَةَ الْأَخْبَارِ ، ثُمَّ الصُّورَ الْمُتَحَرِّكَةَ ،

They saw the newsreel and then the cartoons,



ثُمَّ إِعْلَانًا عَنِ الْعَرِضِ الْقَادِمِ .

then a trailer of the forthcoming attraction.

ثُمَّ أَضِيَّتِ الْأَنْوَارُ .

Then the lights were turned on.

وَبَعْدَ فِتْرَةِ الرَّاحَةِ عُرِضَ فِيلْمٌ مُضْحِكٌ .

After the intermission a comic film was shown.

أَخَذَ مَاجِدٌ يَنْظُرُ وَيَضْحَكُ .

Maged watched and laughed.

وَأَخَذَ عَاصِمٌ يَنْظُرُ وَيَضْحَكُ .

Assem watched and laughed.

وَأَخَذَ نَبِيلٌ يَنْظُرُ وَيَضْحَكُ .

Nabil watched and laughed.

وَأَنْتَهَى الْعَرِضُ ، فَخَرَجَ الْأَصْدِقَاءُ مَسْرُورِينَ .

The attraction came to an end and the (three) friends went out happily.

1. ذَهَبَ مَاجِدٌ وَعَاصِمٌ إِلَى صَدِيقَيْهِمَا نَبِيلٍ .

In this sentence the two nouns (مَاجِدٌ) and (عَاصِمٌ) carried out the action expressed by the verb (ذَهَبَ). The coordinating conjunction (وَالْوَاوُ) indicates that the action was carried out jointly by (مَاجِدٌ) and (عَاصِمٌ). The noun that precedes the coordinating conjunction (وَ) is called the 'coordinated to' (الْمَعْطُوفُ عَلَيْهِ), and the noun that follows the conjunction is called the 'coordinated' (الْمَعْطُوفُ).

Note that the coordinated to here (مَاجِدٌ) is in the nominative case because it is the subject. The coordinated (عَاصِمٌ) is also in the nominative case; the coordinated to and the coordinated agree in case.

2. اسْتَقْبَلَ نَبِيلٌ مَاجِداً وَعَاصِماً .

In this sentence (وَالْوَاوُ) is the coordinating conjunction, (مَاجِداً) is the coordinated to, and (عَاصِماً) is the coordinated.

Note that the coordinated to is in the accusative case because it is the object. The coordinated is also in the accusative case; the coordinated to and the coordinated agree in case.

3. قَدَّمَ نَبِيلٌ عَصِيرَ الْفَوَاكِهِ لِمَاجِدٍ وَعَاصِمٍ .

In this sentence (وَالْوَاوُ) is the coordinating conjunction, (مَاجِدٍ) is the coordinated to, and (عَاصِمٍ) is the coordinated.

Note that the coordinated to is in the genitive case because it is preceded by

the preposition (اللام) . The coordinated is also in the genitive case; the coordinated to and the coordinated agree in case.

4. أَخَذَ مَاجِدٌ يَنْظُرُ وَيَضْحَكُ .

(الواو) is the coordinating conjunction, the verb (يَنْظُرُ) is the coordinated to and the verb (يَضْحَكُ) is the coordinated. The two verbs agree in mood; both are in the indicative mood.

5. خَرَجَ عَاصِمٌ ، فَمَاجِدٌ .

In this sentence the coordinating conjunction is (الفاء) , the coordinated to is (عَاصِمٌ) and the coordinated is (مَاجِدٌ). The coordinated to and the coordinated agree in case; both are in the nominative case.

Note that, like (الواو) , the coordinating conjunction (الفاء) , indicates a joint action : (عَاصِمٌ) and (مَاجِدٌ) took part in the action of going out.

However, (الفاء) adds a new meaning, for it indicates direct sequence (التَّرتِيبُ مَعَ التَّعْقِيبِ) , i. e. (عَاصِمٌ) went out first and then (مَاجِدٌ) went out immediately after him.

6. رَأَوْا جَرِيدَةَ الْأَخْبَارِ ، ثُمَّ الصُّورَ الْمُتَحَرِّكَةَ .

In this sentence (ثم) is the coordinating conjunction, (جَرِيدَةَ الْأَخْبَارِ) is the coordinated to, and (الصُّورَ) is the coordinated. The coordinated to and the coordinated agree in case; both are in the accusative case indicated here by (الْفَتْحَةُ) .

Note that (ثم) , like (الواو) and (الفاء) , indicates coordination. Like (الفاء) , it also indicates sequence, but the sequence here is not immediate as in the case of (الفاء) ; the newsreel was watched and then (i. e. after

some time) the cartoons were shown. Thus (ثُمَّ) indicates retarded sequence (الترتيب مع التراخي).

7. هَلْ تَشْرَبَانِ قَهْوَةً أَوْ شَايَاً ؟

In this sentence (أَوْ) is the coordinating conjunction, (قَهْوَةً) is the coordinated to, and (شَايَاً) is the coordinated. The coordinated to and the coordinated agree in case; both are in the accusative case indicated here by (الْفَتْحَةُ). Note that (أَوْ) indicates choice.

8. (a) The following are some of the coordinating conjunctions in Arabic :

(indicates simple coordination : (مَطْلَقُ الْجَمْعِ أَلَوَاوُ

(indicates coordination + immediate sequence) : أَلْفَاءُ

(indicates coordination + retarded sequence) : ثُمَّ

(indicates choice) : أَوْ

(b) A noun may be coordinated to another noun; a verb may also be coordinated to another verb.

The noun or verb preceding the conjunction is called the coordinated to ; the one that follows it is called the coordinated.

(c) The coordinated always agrees with the coordinated to in case or mood.

EXERCISES

تمريبات

1. Indicate the coordinated, the coordinated to, and the coordinating conjunction in the following sentences :

- ا - نَذَهَبُ اللَّيْلَةَ إِلَى السَّيْنِمَا أَوْ الْمَسْرَحِ .
- ب - أَجْلَسَ عَامِلُ الْمَقْعَدِ نَبِيلاً ، فَمَاجِداً ، فَعَاصِماً .
- ج - أَطْفِئَتِ الْأَنْوَارُ وَبَدَأَ الْعَرِضُ .
- د - رَأَوْا الصُّورَ الْمُتَحَرِّكَ ، ثُمَّ إِعْلَاناً عَنِ الْعَرِضِ الْقَادِمِ .

2. Fill in the blank spaces with suitable coordinating conjunctions :

- ا - ذَهَبَ مَاجِدٌ عَاصِمٌ إِلَى صَدِيقَيْهِمَا نَبِيلٍ .
- ب - كُلُّ تَفَاحٍ مَوْزٍ .
- ج - شَرِبَ مَاجِدٌ عَاصِمٌ عَصِيرَ الْفَوَاكِهِ .
- د - دَخَلُوا السَّيْنِمَا اسْتَقْبَلَهُمْ عَامِلُ الْمَقَاعِدِ .
- ه - دَخَلُوا السَّيْنِمَا خَرَجُوا مِنْهَا .

3. Fill in each of the blank spaces with a suitable coordinated noun and mark its case ending :

- ا - أَضَعُ فِي الْحَقِيبَةِ الْكُتُبَ وَ
- ب - يَشْرَبُ النَّاسُ فِي الصَّيْفِ عَصِيرَ الْبُرْتُقَالِ أَوْ
- ج - شَاهَدْتُ بُرْجَ الْقَاهِرَةِ ثُمَّ
- د - سَلَّمْتُ عَلَى عَمِّي وَ

4. Fill in each of the blank spaces with a suitable coordinated to and mark its case ending.

- ا - اِسْتَعْمَلْتُ فِي الْأَكْلِ . . . وَالشُّوْكَةَ .
 ب - نَزَعْتُ أَوِ السَّيَّارَةَ .
 ج - وَالْأُمُّ يُحِبُّ ابْنَيْهَا .
 د - وَالْقِدُومُ مِنْ أَدَوَاتِ النَّجَارِ .

الدَّرْسُ الْخَامِسُ وَالتَّسْعُونَ

Lesson Ninety-Five



الْقُرْآنُ الْكَرِيمُ

The Holy Koran

يَقْرَأُ الْمُسْلِمُونَ كَلَامَ اللَّهِ : الْقُرْآنَ الْكَرِيمَ .

Moslems recite the word of God : the Holy Koran.

أُنْزِلَ الْقُرْآنُ عَلَى خَاتَمِ النَّبِيِّينَ : مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) .

The Koran was revealed to the last of the prophets : Muhammad (May God bless and greet him).

فِي الْقُرْآنِ الْكَرِيمِ مِائَةٌ وَأَرْبَعُ عَشْرَةَ سُورَةً .

In the Holy Koran there are one hundred and fourteen suras.

أُنْزِلَتْ بَعْضُ السُّورِ عَلَى النَّبِيِّ فِي الْبَلَدَةِ الَّتِي نَشَأَ فِيهَا : مَكَّةَ .

A number of suras were revealed to the Prophet in the town where he grew up Mecca .

وَأُنزِلَتْ عَلَيْهِ بَقِيَّةُ السُّورِ فِي الْبَلَدَةِ الَّتِي هَاجَرَ إِلَيْهَا : الْمَدِينَةُ .

The rest of the suras were revealed to him in the town to which he emigrated : Medina .

وَفِي مَكَّةَ بَيْتُ اللَّهِ : الْكَعْبَةُ .

In Mecca there is the House of God : the Ka'bah.

وَفِي الْمَدِينَةِ مَسْجِدُ النَّبِيِّ حَيْثُ دُفِنَ .

In Medina there is the Prophet's Mosque where he was buried.

السُّورَةُ الْأُولَى فِي الْقُرْآنِ سُورَةُ الْفَاتِحَةِ .

The first sura in the Koran is the Preface.

تُقْرَأُ السُّورَةُ الْأُولَى : سُورَةُ الْفَاتِحَةِ فِي كُلِّ صَلَاةٍ .

The first sura : the Preface is recited in every prayer.

يَدْعُو الْمُسْلِمُونَ اللَّهَ فِي كُلِّ صَلَاةٍ قَائِلِينَ :

Moslems implore God in every prayer saying :

« اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ » .

“ Guide us in the right path, the path of those Thou art gracious to; not of those Thou art wroth with; nor of those who err.”

نَجِدُ هَذَا الدُّعَاءَ فِي آخِرِ سُورَةِ الْفَاتِحَةِ .

We find this prayer at the end of the Preface.

قَالَ سَالِمٌ لِابْنِهِ نَبِيلٍ وَابْنَتِهِ نِهَادَ :

Salim said to his son Nabil and his daughter Nihad,

أَكْثَرًا مِنْ قِرَاءَةِ الْقُرْآنِ ، فَهُوَ كَلَامٌ عَرَبِيٌّ مُبِينٌ ، يُقَوِّمُ اللِّسَانَ
وَيَهْدِيكُمْ فِي أُمُورِ دِينِكُمْ : الْإِسْلَامِ الْحَنِيفِ .

“ You should frequently recite the Koran, for it is clear Arabic speech, which
straightens the tongue and guides you in matters of your religion : the orthodox
Islam. ”

1. يَقْرَأُ الْمُسْلِمُونَ كَلَامَ اللَّهِ : الْقُرْآنَ الْكَرِيمَ .

In this sentence the noun (الْقُرْآنَ) is identical with (كَلَامَ اللَّهِ) in meaning and can replace it. Thus we can also say :

يَقْرَأُ الْمُسْلِمُونَ الْقُرْآنَ الْكَرِيمَ

(الْقُرْآنَ) is the substitute (أَلْبَدَلُ) and (كَلَامَ اللَّهِ) is the substituted for (أَلْمُبْدَلُ مِنْهُ) .

Note that (كَلَامَ) is in the accusative case because it is a direct object; the accusative case is here indicated by (أَلْفَتْحَةُ) . The substitute (الْقُرْآنَ) is also in the accusative case indicated here by (أَلْفَتْحَةُ) .

2. فِي مَكَّةَ بَيْتُ اللَّهِ : الْكَعْبَةُ .

We can also say : فِي مَكَّةَ الْكَعْبَةُ

(الْكَعْبَةُ) is the substitute and (بَيْتُ اللَّهِ) is the substituted for .

Note that (بَيْتُ) is in the nominative case because it is a retarded subject; the nominative case is here indicated by (أَلضَّمَّةُ) . The substitute (الْكَعْبَةُ) is also in the nominative case indicated here by (أَلضَّمَّةُ) .

3. أُنْزِلَ الْقُرْآنُ عَلَى خَاتَمِ النَّبِيِّينَ : مُحَمَّدٍ .

We can also say : أُنْزِلَ الْقُرْآنُ عَلَى مُحَمَّدٍ

(مُحَمَّدٌ) is the substitute and (خَاتَمُ النَّبِيِّينَ) is the substituted for.

Note that (خَاتَمُ) is in the genitive case because it is preceded by the preposition (عَلَى); the genitive case is here indicated by (الْكَسْرَةُ). The substitute (مُحَمَّدٌ) is also in the genitive case indicated here by (الْكَسْرَةُ).

4. The substitute and the substituted for agree in case.

تمارين

EXERCISES

1. Fill in the blank spaces with suitable substitutes and underline the substituted for :

- ١ - قَالَ سَالِمٌ لِابْنِهِ
 ب - إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ .
 ج - أَنْزِلْتَ بَعْضَ السُّورِ عَلَى النَّبِيِّ فِي الْبَلَدَةِ الَّتِي نَشَأُ فِيهَا
 د - أَلْقُرْآنُ يَهْدِيكُمَا فِي أُمُورٍ دِينِكُمَا الْحَنِيفِ .

2. Fill in each of the following blank spaces with a suitable substituted for and underline the substitute in each sentence :

- ١ - قَالَ سَالِمٌ لـ نِهَادَ .
 ب - تُقْرَأُ الْأُولَى سُورَةُ الْفَاتِحَةِ فِي كُلِّ صَلَاةٍ .
 ج - أَنْزِلْتَ بَعْضَ السُّورِ عَلَى النَّبِيِّ فِي الَّتِي هَاجَرَ إِلَيْهَا : الْمَدِينَةُ .
 د - أَكْثَرًا مِنْ قِرَاءَةٍ كَلَامِ اللَّهِ .

3. Underline the substitute and the substituted for indicating their agreement in case :

- ١ - تُحِبُّ نِهَادُ أُمِّهَا هِنْدًا .
 ب - سَافَرَ نَيْيِلٌ إِلَى عَمِّهِ مَحْمُودٍ .
 ج - يَزُورُ سَالِمٌ جَارَهُ رَاشِدًا .
 د - جَاءَ فَضْلُ الْأَمْطَارِ الشِّتَاءَ .

4. Fill in each of the following blank spaces with a suitable substitute chosen from those in brackets :

(سَلَّةٌ - الصَّيْفُ - الرَّبِيعُ - الإسْكَندَرِيَّةُ)

- أ - أَحَبُّ فَضْلٍ الْأَزْهَارِ
- ب - قَضَيْتُ الصَّيْفَ فِي أَجْمَلِ مَصِيفٍ
- ج - رَمَيْتُ الْوَرَقَةَ فِي السَّلَّةِ الْمُهْمَلَاتِ :
- د - لَا أَحَبُّ فَضْلٍ الْحَرِّ الشَّدِيدِ

الدَّرْسُ السَّادِسُ وَالتَّسْعُونَ

Lesson Ninety - Six



فِي السُّوقِ

At the Market

تُقَامُ الْأَسْوَاقُ فِي الْقُرَى .

Markets are held in villages .

وَلِكُلِّ قَرْيَةٍ يَوْمٌ فِي الْأُسْبُوعِ تُقَامُ فِيهِ السُّوقُ .

Each village has a day in the week when the market is held.

تُقَامُ السُّوقُ فِي مَكَانٍ فَنَسِيحٍ مِنَ الْقَرْيَةِ .

The market is held in a big place in the village.

وَفِي السُّوقِ أَقْسَامٌ مُخْتَلِفَةٌ :

The market has several sections :

قِسْمٌ لِلْمَاشِيَةِ ، وَقِسْمٌ لِلْحَبُوبِ ، وَقِسْمٌ لِلْخَضَرِ ،

a section for cattle, a section for cereals, a section for vegetables,

وَقِسْمٌ لِّلْمَنْسُوجَاتِ ، وَقِسْمٌ لِّلْأَدَوَاتِ الْبَيْتِ ،

a section for textiles, a section for house utensils,

وَقِسْمٌ لِّلْأَدَوَاتِ الزَّرَاعَةِ ، وَقِسْمٌ لِلْعِبِّ الْأَطْفَالِ .

a section for agricultural equipment, and a section for children's toys.

خَرَجَتْ فَلاَحَةٌ إِلَى السُّوقِ وَمَعَهَا زَوْجُهَا .

A woman farmer went out to the market; her husband was with her.

وَوَضَعَ الزَّوْجُ عَلَى حِمَارِهِ إِرْدَبًا مِّنَ الْقَمْحِ .

The husband put an 'irdabb' of wheat on his donkey.

وَحَمَلَتِ الزَّوْجَةُ عَلَى رَأْسِهَا كَيْلَتَيْنِ ذُرَّةً ، وَقَدَحًا أُرْزًا ؛

The wife carried two 'keilas' of maize and a 'kadah' of rice on her head,

وَأَمْسَكَتْ فِي يَدِهَا زَوْجًا مِّنَ الدَّجَاجِ .

and held in her hand a pair of hens.

وَفِي السُّوقِ بَاعَ الزَّوْجُ مَا مَعَهُ ،

At the market the husband sold what he had,

وَبَاعَتِ الزَّوْجَةُ مَا مَعَهَا .

and the wife sold what she had .

قَالَ الزَّوْجُ لِرَؤُوسَتِهِ :

The husband said to his wife,

مَا الَّذِي نَحْتَاجُ إِلَيْهِ مِنَ السُّوقِ ؟

"What do we need to buy at the market ?"

قَالَتِ الزَّوْجَةُ :

The wife said,

يَلْزَمُ لِإِبْرَاهِيمَ خَمْسَةُ أَمْتَارٍ نَسِيجاً .

" Ibrahim needs five metres of cloth.

وَيَلْزَمُ لِفَاطِمَةَ أَرْبَعَةَ أَمْتَارٍ حَرِيراً .

Fatimah needs four metres of silk.

وَنَحْتَاجُ فِي الْبَيْتِ إِلَى رِطْلٍ فُلْفُلًا ،

We need for our household a pound of pepper,

وَقَدَحٍ مِلْحاً ، وَكَيْلُو بَطَاطِئاً .

a 'kadah' of salt and a kilo of potatoes.

اشْتَرَى الزَّوْجُ مَا يَحْتَاجُ إِلَيْهِ الْأَوْلَادُ وَالْبَيْتُ ،

The husband bought what the children and the house needed.

ثُمَّ اشْتَرَى لَهُ فَأْسًا وَمِنْجَلًا ،

Then he bought himself a hoe and a sickle.

وَاشْتَرَى لِابْنِهِ الصَّغِيرِ صَفَّارَةً ،

He bought his little son a whistle.

وَعَادَ إِلَى بَيْتِهِ مَعَ زَوْجَتِهِ رَاضِياً .

He went back home with his wife satisfied.

بَاعَ مَا اسْتَغْنَى عَنْهُ ، وَاشْتَرَى مَا يَحْتَاجُ إِلَيْهِ .

He sold what he could do without, and bought what he needs.

1. وَضَعَ الزَّوْجُ عَلَى حِمَارِهِ إِرْدَبًا قَمْحًا .

The noun (إِرْدَبًا) is a measure of capacity. The noun (قَمْحًا) specifies it indicating that the thing measured is wheat and not anything else.

So (قَمْحًا) is called the specifying noun (التَّيْمِيزُ) and (إِرْدَبًا) the specified noun (الْمُيَسَّرُ).

Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

2. يَلْزَمُ لِإِبْرَاهِيمَ خَمْسَةُ أَمْتَارٍ نَسِيجًا .

The noun (أَمْتَارٍ) is the plural form of the noun (مِثْرٌ) which is a measure of length. The noun (نَسِيجًا) specifies it. Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

3. نَحْتَاجُ فِي الْبَيْتِ إِلَى رِطْلٍ فُلْفُلًا .

The noun (رِطْلٍ) is a measure of weight specified by the word (فُلْفُلًا).

Note that the specifying noun is in the accusative case indicated by (الْفَتْحَةُ).

4 .

Nouns of capacity, length (space) or weight may be specified by a following noun. This noun is always in the accusative case.

In the following lesson you will learn another kind of specification: the specification of number.

1. Indicate the specifying and specified nouns in each of the following sentences :

- (أ) حَمَلَتِ الزَّوْجَةُ عَلَى رَأْسِهَا كَيْلَتَيْنِ ذُرَّةً ، وَقَدَحًا أُرْزَأً .
 (ب) يَلْزَمُ لِفَاطِمَةَ أَرْبَعَةُ أَمْتَارٍ حَرِيرًا .
 (ج) نَحْتَاجُ فِي الْبَيْتِ إِلَى قَدَحٍ مِلْحًا ، وَكِيلُو بَطَاطِسًا .

2. Fill in each of the following blank spaces with a suitable specifying noun chosen from those in brackets :

(ذُرَّةٌ - صُوفًا - عُنْبًا - لَحْمًا)

- (أ) يَزِنُ الْجَزَارُ كَيْلُو
 (ب) أَلْفَاكِهِي يَزِنُ كَيْلُو
 (ج) اشْتَرَيْتُ مِنَ الدُّكَانِ كَيْلَةً
 (د) اشْتَرَيْتُ ثَلَاثَةَ أَمْتَارٍ

3. Fill in each of the following blank spaces with a suitable specified noun :

- (أ) وَزَنَ أَلْفَاكِهِي تَفَاحًا .
 (ب) اشْتَرَى أَبِي مِنَ السُّوقِ ذُرَّةً .
 (ج) أَكَلْتُ الْيَوْمَ نِصْفَ مَوْزًا .

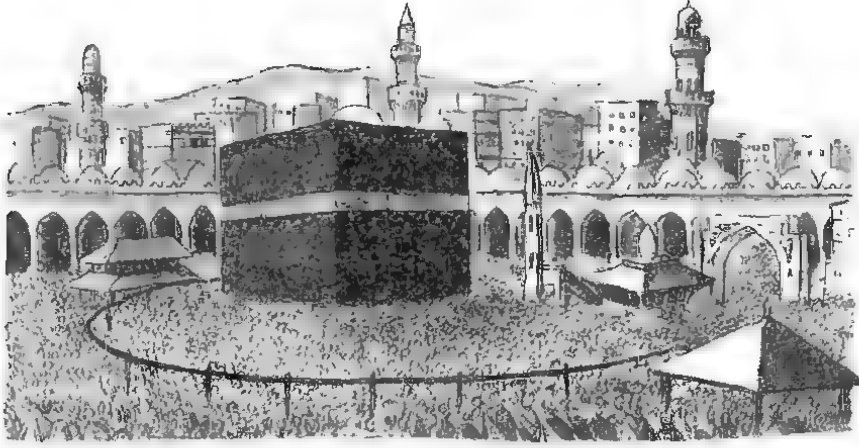
(ج) يَحْتَاجُ أَخِي وَأُخْتِي إِلَى سَبْعَةِ نَسِيجاً .

4. Use the specifying and specified nouns in brackets in complete sentences :

(كَيْلَةُ ذُرَّةٍ) - (نِصْفُ كَيْلُو طَمَاطِمٍ) - (كَيْلُو خَوْخَاءٍ)

الدَّرْسُ السَّابِعُ وَالْتِسْعُونَ

Lesson Ninety - Seven



مِنْ سِيرَةِ النَّبِيِّ

From the Biography of the Prophet

وُلِدَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَكَّةَ بِالْحِجَازِ عَامَ خَمْسِمِائَةٍ
وَسَبْعِينَ بَعْدَ الْمِيلَادِ (٥٧٠ م) .

Muhammed (may God bless and greet him) was born in Mecca in the Hejaz
in the year five hundred and seventy A. D. (570 A. D.)

وَكَانَ أَبَوَاهُ مِنْ بَنِي هَاشِمٍ مِنْ قَبِيلَةِ قُرَيْشٍ .

His parents belonged to the clan of Bani Hashem of the tribe of Quraish.

مَاتَ أَبُوهُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ ، وَهُوَ فِي بَطْنِ أُمِّهِ آمِنَةً
بِنْتِ وَهَبٍ .

His father, Abdullah the son of Abdul-Muttalib, died while he (the prophet)
was in the womb of his mother Aminah, the daughter of Wahb.

وَلَمَّا بَلَغَ سِتَّ سَنَوَاتٍ مَاتَتْ أُمُّهُ ، فَكَفَّلَهُ جَدُّهُ عَبْدُ الْمُطَّلِبِ
ابْنُ هَاشِمٍ .

When he was six years old, his mother died, and his grandfather Abdul-Muttalib, the son of Hashem, took charge of him.

وَلَمَّا بَلَغَ ثَمَانِي سِنِينَ مَاتَ جَدُّهُ ، فَكَفَّلَهُ عَمُّهُ أَبُو طَالِبٍ .

When he was eight years old, his grandfather died, and his uncle, Abu-Talib, took charge of him.

اشْتَغَلَ النَّبِيُّ فِي شَبَابِهِ بِالرَّعْيِ وَالتَّجَارَةِ .

In his youth, the prophet worked as shepherd and merchant.

وَلَمَّا بَلَغَ خَمْسًا وَعِشْرِينَ سَنَةً تَزَوَّجَ السَّيِّدَةَ خَدِيجَةَ بِنْتَ خُوَيْلِدٍ .

When he was twenty-five years old, he married Khadijah, the daughter of Khuwailid.

كَانَ النَّبِيُّ يَتَعَبَّدُ فِي غَارِ حِرَاءٍ خَارِجَ مَكَّةَ ، مِنْ كُلِّ سَنَةٍ شَهْرًا
وَاحِدًا .

The Prophet used to worship (God) in the cave of Hira' outside of Mecca for one month each year.

نَزَلَ الْوَحْيُ عَلَى النَّبِيِّ فِي حِرَاءٍ ، وَعُمُرُهُ أَرْبَعُونَ عَامًا .

The Prophet was revealed to in Hira' when he was forty years old.

كَانَ ذَلِكَ فِي لَيْلَةِ الْقَدْرِ مِنْ شَهْرِ رَمَضَانَ .

That was on the Night of Judgement in the month of Ramadan.

قَالَ اللَّهُ تَعَالَى (سُورَةُ الْقَدْرِ ١ - ٣) :

God (may He be exalted) says (Surah of Judgement, verses 1 - 3) :

« إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ . وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ . لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ . »

"Verily, we sent it down on the Night of Judgement. And what shall make thee know what the Night of Judgement is ? The Night of Judgement is better than a thousand months."

دَعَا النَّبِيُّ قُرَيْشًا إِلَى الْإِسْلَامِ أَكْثَرَ مِنْ عَشْرِ سَنَوَاتٍ .

The Prophet called Quraish to Islam for more than ten years.

وَلَمَّا اشْتَدَّ أَذَى الْكُفَّارِ ، هَاجَرَ هُوَ وَأَصْحَابُهُ إِلَى الْمَدِينَةِ عَامَ سِتْمِائَةِ وَاثْنَيْنِ وَعِشْرِينَ بَعْدَ الْمِيلَادِ (٦٢٢ م) .

When the misbelievers' harm increased he and his companions emigrated to Medina in the year six hundred and twenty - two A. D. (622 A. D.)

كَانَتْ الْهَجْرَةُ بَدَايَةَ انْتِشَارِ الْإِسْلَامِ فِي شِبْهِ الْجَزِيرَةِ الْعَرَبِيَّةِ ثُمَّ فِي الْعَالَمِ كُلِّهِ .

The Hijra (Emigration) marked the beginning of the spread of Islam in the Arabian peninsula and then all over the world.

1. بَلَغَ سِتُّ سَنَوَاتٍ . بَلَغَ ثَمَانِي سِنِينَ . دَعَا أَكْثَرَ مِنْ عَشْرِ سَنَوَاتٍ .

In each of these sentences the counted (الْمَعْدُودُ) or the specification of number (تَمْيِيزُ الْعَدَدِ) is a plural in the genitive case. This case is indicated by (الْكَسْرَةُ) in the first and third sentences because the noun (سَنَوَاتٍ) in each is a sound feminine plural, and by (الْيَاءُ) in the second sentence because the noun (سِنِينَ) is treated as a sound masculine plural.

Rule : Numerals from three to ten (3 - 10) require a specification of number in the plural form and the genitive case.

2. When the specification of number is the numeral one hundred (الْمِائَةُ) it does not follow the above-mentioned rule; (الْمِائَةُ) must occur in the singular form as in the following sentences:

- أ - وُلِدَ النَّبِيُّ عَامَ خَمْسِمِائَةٍ وَسَبْعِينَ .
ب - هَاجَرَ النَّبِيُّ عَامَ سِتِّمِائَةٍ وَاثْنَيْنِ وَعِشْرِينَ .

The specification of number after (خَمْسٍ) in the first sentence and (سِتٍّ) in the second is (مِائَةٌ) which is singular and in the genitive case indicated by (الْكَسْرَةُ). It is wrong to use the plural (مِائَاتٍ) in such cases; one should not say : خَمْسُ مِائَاتٍ ، سِتُّ مِائَاتٍ .

3. (أ) بَلَغَ خَمْسًا وَعِشْرِينَ سَنَةً .
(ب) عُمُرُهُ أَرْبَعُونَ عَامًا .

EXERCISES

تَمَرِينَات

1. Indicate the specification of number and its kind in each of the following sentences :

- (أ) فِي الْكِتَابِ ثَلَاثُمِائَةِ صَفْحَةٍ .
 (ب) وَفِي كُلِّ صَفْحَةٍ سِتَّةٌ وَعِشْرُونَ سَطْرًا .
 (ج) وَفِي كُلِّ سَطْرِ عَشْرُ كَلِمَاتٍ .
 (د) فِي الْحَظِيرَةِ سِتُّ دَجَاجَاتٍ .
 (هـ) وَضَعْتُ كُلَّ دَجَاجَةٍ ثَلَاثَ بَيْضَاتٍ .
 (و) فِي الْحَظِيرَةِ ثَمَانِي عَشْرَةَ بَيْضَةً .

2. Fill in each of the blank spaces with a suitable specification of number :

- (أ) فِي الْأُسْبُوعِ سَبْعَةٌ
 (ب) فِي الشَّهْرِ ثَلَاثُونَ
 (ج) فِي السَّنَةِ اثْنَا عَشَرَ
 (د) فِي السَّنَةِ ثَلَاثُمِائَةٍ وَخَمْسَةٌ وَسِتُّونَ
 (هـ) فِي الْيَوْمِ أَرْبَعٌ وَعِشْرُونَ
 (م) فِي السَّاعَةِ سِتُّونَ

3. Write the following numerals in words :

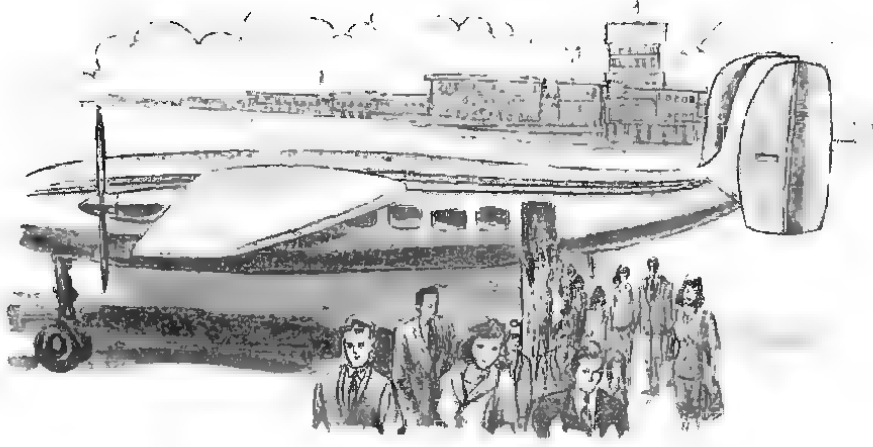
٢٠٠٠ - ١٠٠٠ - ٩٠٠ - ٨٠٠ - ٧٠٠ - ٤٠٠ - ٣٠٠ - ٢٠٠ - ١٠٠

4. Answer the following questions :

- (أ) كَمْ كِتَاباً فِي مَكْتَبَتِكَ ؟
 (ب) كَمْ سَاعَةً تَنَامُ فِي الْيَوْمِ ؟
 (ج) كَمْ مِثْراً ارْتِفَاعُ بُرْجِ الْقَاهِرَةِ ؟
 (د) كَمْ رَقْماً فِي سَاعَتِكَ ؟

الدَّرْسُ الثَّامِنُ وَالتَّسْعُونَ

Lesson Ninety - Eight



فِي الْمَطَارِ

At the Airport

قَرُبَ وَصُولُ الطَّائِرَةِ الْقَادِمَةِ مِنَ الْهِنْدِ .

The aeroplane coming from India was expected to arrive shortly.

وَقَفَ الْأَقَارِبُ وَالْأَصْدِقَاءُ يَنْتَظِرُونَ الرُّكَّابَ .

Relatives and friends stood waiting for the passengers.

كَانَتْ الْمَمَرَّاتُ فِي الْمَطَارِ مَحْجُوزَةً إِلَّا مَمَرًا وَاحِدًا .

The airport runways were closed except one .

أُعْطِيَتِ الْإِشَارَةُ إِلَى الطَّائِرَةِ لِتَهْبِطَ فِي الْمَمَرِّ .

Signal was given to the aeroplane to land in the runway.

اقْتَرَبَتِ الطَّائِرَةُ مِنَ الْمَطَارِ وَهَبَطَتْ فِي الْمَمَرِّ .

The aeroplane approached the airport and landed in the runway.

وَقَفَتِ الطَّائِرَةُ فِي الْمَكَانِ الْمُخَصَّصِ لَهَا .

The aeroplane stopped at the place kept for it.

سَارَعَتُ سَيَّارَتَانِ إِلَى الطَّائِرَةِ لِحَمْلِ الرُّكَّابِ وَالْحَقَائِبِ .

Two cars hurried to the aeroplane to carry the passengers and the luggage.

وَأَتَى الْعَمَالُ بِسُلَّمِ الرُّكَّابِ إِلَى بَابِ الطَّائِرَةِ .

Workers brought the passenger steps up to the door of the aeroplane.

نَزَلَ رُكَّابُ الطَّائِرَةِ إِلَّا الطَّيَّارَ وَمُسَاعِدَيْهِ .

All those on board the aeroplane got off except the pilot and his two assistants.

وَحَمَلَتْ سَيَّارَةُ الرُّكَّابِ إِلَى مَبْنَى الْمَطَارِ .

A car carried the passengers to the airport building.

وَهُنَاكَ قَابَلَهُمْ مُوظَّفُو الْجَوَازَاتِ وَالْجَمَارِكِ .

There they were met by the passport and customs officials.

فَحِصَّتِ الْجَوَازَاتُ ، وَفُتِّشَتِ الْحَقَائِبُ .

The passports were examined and the luggage was checked.

سُمِحَ لِلرُّكَّابِ بِالْخُرُوجِ مِنَ الْمَطَارِ إِلَّا رَاكِبَيْنِ لَمْ يَسْتَوْفِيَا جَمِيعَ
الْإِجْرَاءَاتِ .

The passengers were permitted to leave the airport except two passengers who had not met all regulations.

وَعِنْدَ بَابِ الْخُرُوجِ اسْتَقْبَلَ الرُّكَّابَ بِالتَّحِيَّةِ .

At the exit gate the passengers were welcomed.

خَرَجَ الْمُسْتَقْبِلُونَ إِلَّا الْمُنتَظِرِينَ لِلرَّاكِبَيْنِ الْمُتَخَلِّفِينَ .

People who had come to welcome the passengers left except those waiting for the two delayed passengers.

وَبَعْدَ فِتْرَةٍ خَرَجَ هَذَانِ الرَّاكِبَانِ فَاسْتَقْبَلَهُمَا أَصْدِقَاؤُهُمَا بِالنَّحِيَّةِ .

After some time, these two passengers went out and they were greeted by their friends.

رَكِبَ الرُّكَّابُ وَأَصْدِقَاؤُهُمُ السَّيَّارَاتِ إِلَى مَنَازِلِهِمْ أَوْ إِلَى الْفَنَادِقِ .

Passengers and friends took cars to their homes or to hotels.

إِنَّ مَطَارَ الْقَاهِرَةِ الدَّوْلِيَّ مِنْ أَكْثَرِ مَطَارَاتِ الْعَالَمِ .

Cairo International Airport is one of the greatest airports in the world.

1. نَزَلَ رُكَّابُ الطَّائِرَةِ إِلَّا الطَّيَّارَ .

(إِلَّا) is an exceptive particle. The excepted noun is (الطَّيَّار) and the noun excepted from is (رُكَّابُ). The sentence is affirmative. The excepted noun is in the accusative case indicated by (الْفَتْحَةُ) .

2. سُمِّحَ لِلرُّكَّابِ بِالْخُرُوجِ إِلَّا رَاكِبَيْنِ .

The excepted noun is (رَاكِبَيْنِ) and the noun excepted from is الرُّكَّابِ . The sentence is affirmative. The excepted noun, which is a dual, is in the accusative case indicated by (أَلْيَاءُ) .

3. خَرَجَ الْمُسْتَقْبِلُونَ إِلَّا الْمُنتَظِرِينَ لِلرَّاكِبَيْنِ الْمُتَخَلِّفِينَ .

The excepted noun is الْمُنتَظِرِينَ and the noun excepted from is الْمُسْتَقْبِلُونَ . The sentence is affirmative. The excepted noun, which is a sound masculine plural, is in the accusative case indicated by (أَلْيَاءُ) .

4. قَلَّمَ الْبُسْتَانِي الْأَشْجَارَ إِلَّا شَجَرَاتِ الْمِشْمِشِ .

(The gardener pruned the trees except the apricot trees.)

The excepted noun is (شَجَرَاتِ) and the noun excepted from is (الْأَشْجَارُ) . The sentence is affirmative. The excepted noun, which is a sound feminine plural, is in the accusative case indicated by (الْكَسْرَةُ) .

5. In negative sentences , the excepted noun is treated in certain other ways which will be discussed in Book Three.

EXERCISES

تمرينات

1. Indicate the excepted, the excepted from and the exceptive particle in the following sentences:

- (أ) رَكِبَ الْمُسَافِرُونَ الْقِطَارَ إِلَّا مُسَافِرًا .
 (ب) حَضَرَ التَّلَامِيذُ إِلَّا تِلْمِيزَيْنِ .
 (ج) وَزَعَ سَاعِي الْبَرِيدِ الرِّسَائِلَ إِلَّا رِسَالَةً .
 (د) قَطَفْتُ أَزْهَارَ الشَّجَرَةِ إِلَّا زَهْرَةً .

2. Fill in each of the blank spaces with a suitable excepted noun chosen from those in brackets and mark its case ending:

- (شَمْعَةٌ - صَدِيقٌ - قِصَّةٌ - كِتَابٌ)
 (أ) قَرَأْتُ الْقِصَصَ الَّتِي اشْتَرَاهَا أَبِي إِلَّا
 (ب) جَلَدْتُ كُتُبَ مَكْتَبَتِي إِلَّا
 (ج) حَضَرَ الْأَصْدِقَاءَ عِيدَ مِيلَادِي إِلَّا
 (د) انْطَفَأَتِ الشَّمَعَاتُ إِلَّا

3. Fill in each of the blank spaces with a suitable excepted - from noun chosen from those in brackets :

- (مَصَابِيحُ - الْأَكْوَابُ - الْفَلَاحُونَ - التَّلَامِيذُ - أَزْهَارُ)
 (أ) زَرَعَ حُقُولَهُمْ إِلَّا فَلَاحًا .
 (ب) نَجَحَ فِي الْإِمْتِحَانِ إِلَّا تِلْمِيزَيْنِ .

- (ج) أَضَاءَتْ الشَّارِعَ إِلَّا مِصْبَاحاً .
 (د) تَفَتَّحَتْ الْحَدِيقَةَ إِلَّا زَهْرَاتِ الْفُلِّ .
 (هـ) غَسَلَ الْخَادِمُ إِلَّا كُوباً .

4. Use each of the following nouns as an excepted noun in an affirmative sentence and mark its case ending :

سَيَّارَةٌ - شَارِع - كِتَاب - سِتَّارَةٌ .

الدَّرْسُ التَّاسِعُ وَالتَّسْعُونَ

Lesson Ninety-Nine



مِنَ الْقُرْآنِ وَالْحَدِيثِ

Extracts from the Koran and the Tradition

قَالَ تَعَالَى : - « قَالَ يَأْنُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ » (هُودٌ ، الْآيَةُ ٤٦).

He said, "Oh Noah ! he is not of thy people." (Hûd, 46)

- « قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ » (هُودٌ ، الْآيَةُ ٥٣)

They said, "O Hûd ! thou hast not come to us with a manifest sign."
(Hûd, 53)

- « وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ »
(الْأَعْرَافُ ، الْآيَةُ ٧٧)

And they said, "Oh Salih ! bring us what thou didst threaten us with, if thou art of those who are sent." (Al - Aarâf, 77)

- « وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَّمَاءُ أَقْلِعِي » (هُودٌ ، الْآيَةُ ٤٤)

And it was said, "O earth ! swallow down thy water !" and, "O heaven ! hold !"
(Hûd, 44)

- « يَا جِبَالُ أَوْبِي مَعَهُ » (سَبَأٌ ، الْآيَةُ ١٠)

O ye mountains ! echo (God's praises) with him ! (Saba, 10)

- « اِعْمَلُوا آلَ دَاوُدَ شُكْرًا » (سَبَأٌ ، الْآيَةُ ١٣)

Work, O ye family of David ! thankfully. (Saba, 13)

- « يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ » (الْأَحْزَابُ ،
الْآيَةُ ٣٢)

O ye women of the prophet ! ye are not like any other women. (Confederates, 32)

- « رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ » (الْأَعْرَافُ ،
الْآيَةُ ٨٩)

O our Lord ! open between us and between our people in truth. (Al-Aaraf, 89)

- « يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ » (فَاطِرٌ ، الْآيَةُ ٣)

O ye folk ! remember the favours of God towards you. (Originator, 3)

- « قُلْ يَا أَيُّهَا الْكَافِرُونَ . لَا أَعْبُدُ مَا تَعْبُدُونَ » (الْكَافِرُونَ ،
الْآيَتَانِ ١ ، ٢)

Say, " O ye misbelievers ! I do not worship what ye worship. " (Misbelievers, 1 - 2)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « يَا بِلَالُ أَدِّنْ فِي النَّاسِ أَنْ
يَصُومُوا غَدًا » .

The Prophet (may God bless and greet him) said, " O Bilal ! Proclaim to the people
that they should fast tomorrow. "

وَقَالَ : « يَا مُعَاذُ أَحْسِنْ خُلُقَكَ لِلنَّاسِ » .

He also said, " O Mu'adh ! Be good to people. "

1. « قَالَ يَانُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ » .

The 'call' in this sentence is to a proper noun (نُوحُ). Note that the final vowel is (الضَّمَّةُ), which is (as you know) one of the signs of the nominative case.

2. « وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي » .

The call in this sentence is to both (الْأَرْضُ) and (السَّمَاءُ) which are 'intended' indefinite nouns (تَكْرِيَتَانِ مَقْصُودَتَانِ). Note that the final vowel of each is (الضَّمَّةُ) .

3. Note that the vocative in each of the previous sentences is not a construct.

4. (أ) يَا مُحَمَّدَانِ اقْرَأَا الْقُرْآنَ .
(ب) يَا فَلَّاحَانِ احْصُدَا الْقَمْحَ .

The vocative in sentence (أ) is a proper noun and in sentence (ب) an intended indefinite noun (تَكْرِيَةٌ مَقْصُودَةٌ). In each sentence the vocative is not a construct. It has an (الْفُ) (فَلَّاحَانِ - مُحَمَّدَانِ) which is (as you know) the sign of the nominative case of the dual.

5. (أ) يَا مُحَمَّدُونَ اقْرَءُوا الْقُرْآنَ .
(ب) يَا فَلَّاحُونَ احْصُدُوا الْقَمْحَ .

The vocative in the sentences (أ) is a proper noun and in the sentence (ب) an intended indefinite noun.

Each vocative is not a construct. It has a (مُحَمَّدُونَ - فَلَا حُونَ) (وَإِوُ) which is (as you know) the sign of the nominative case of the sound masculine plural.

6. Rule:

The vocative bears (الضمة) or any other sign of the nominative case if it is a proper noun or an intended indefinite noun, provided that it is not a construct. (الضمة) here is not accompanied by nunation: (نُوحُ) not (نُوحٌ).

7. يَا نِسَاءَ النَّبِيِّ .

The vocative (نِسَاءَ) is a construct, the genitive of which is (النَّبِيِّ). Note that the vocative is in the accusative case indicated by (الْفَتْحَةُ).

The vocative assumes the accusative case whenever it is a construct. The accusative case may be indicated by (الْفَتْحَةُ) as in (يَا بَائِعَ الْخَضِرِ) (O greengrocer!) or by any other sign of the accusative case as in (يَا بَائِعِي الْخَضِرِ) (O you two greengrocers!) and as in (يَا بَائِعِي الْخَضِرِ) (O you greengrocers!). In the last two examples, the sign of the accusative case is (الْيَاءُ) because the vocative is either a dual or a sound masculine plural.

8. يَا أَيُّهَا الْكَافِرُونَ .

The vocative (الْكَافِرُونَ) has the definite article (ال). In such a case (يَا) intervenes between the vocative particle (يَا) and the definite vocative (أَيُّهَا). If the definite vocative is feminine, (أَيُّهَا) is used as in: (يَا أَيُّهَا الْمَرْأَةُ) (O you woman!)

9 . « رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ » .

The vocative particle can be dispensed with as in this verse . The vocative (رَبِّ) is in the accusative case indicated by (الْفَتْحَةُ) because it is a construct, the genitive being the pronominal suffix (نَا) .

10. Other vocative particles than (يَا) are (أَ) , (أَيَا) and (أَيُّ) .

EXERCISES

تمارين

1. Fill in each of the blank spaces with a vocative particle and a vocative :

- (أ) « أَوْبَى مَعَهُ »
 (ب) « قَالُوا مَا جِئْتَنَا بِبَيِّنَةٍ »
 (ج) « اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ »
 (د) « أَحْسِنْ خُلُقَكَ لِلنَّاسِ »

2. Indicate the vocative and its case ending in each of the following sentences :

- (أ) « وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا »
 (ب) « اِعْمَلُوا آلَ دَاوُدَ شُكْرًا »
 (ج) « يَا بَلَالُ أَذِّنْ فِي النَّاسِ »

3. Put each of these particles يَا - يَآئِهَا - يَآئِهَا in its proper place in the following sentences :

- (أ) الْجَزَارُ ، هَاتِ كَيْلُومِنَ اللَّحْمِ الصَّغِيرِ .
 (ب) بَائِعَ الْخُضْرِ ، هَلْ عِنْدَكَ خُضْرٌ طَارِجَةٌ ؟
 (ج) الْبَيْتُ ، سَاعِدِي أُمِّكَ فِي أَعْمَالِ الْبَيْتِ .

4. Indicate the vocative and its case ending in the following sentences :

- (أ) كَمْ يَوْمًا قَضَيْتَ فِي الْقَاهِرَةِ يَا خَلِيلُ ؟
 (ب) هَلْ مَعَكَ خِطَابَاتٌ يَا سَاعِي الْبَرِيدِ ؟

(ج) يَا أَيُّهَا الْعَرَبُ حَافِظُوا عَلَى اللُّغَةِ الْعَرَبِيَّةِ .

(د) قَالَتْ هِنْدُ : شُكْرًا يَا وَدَادُ .

(هـ) يَا أَيُّهَا الصَّيْدِيُّ ، هَلْ عِنْدَكَ هَذَا الدَّوَاءُ ؟

5. Introduce each of the following nouns with a vocative particle. Make any necessary changes:

نَبِيلٌ - التَّلْمِيزُ - بُسْتَانِي الْحَدِيقَةِ - مُوَدَّنَانِ - مُهَنْدُسُونَ -
فَلَّاحُو الْقَرْيَةِ .

الدَّرْسُ الْمِائَةُ

Lesson One Hundred



عَاقِبَةُ التَّرَدُّدِ

The Consequence of Hesitation

مَرَّ صَيَّادَانِ بِبِرْكَةِ مَاءٍ .

Two fishermen passed by a pond (of water) .

قَالَ أَحَدُهُمَا لِزَمِيلِهِ : الْبِرْكَةُ سَمَكُهَا كَثِيرٌ .

One of them said to his fellow (fisherman), " There is plenty of fish in the pond. "

فَقَالَ الْآخَرُ : النَّهْرُ سَمَكُهُ أَكْثَرُ .

The other one said, " There is more fish in the river,

وَالصَّيَّادُونَ فِيهِ رِزْقُهُمْ وَاسِعٌ .

and there fishermen have plenty to get.

نَضْطَادُ مِنَ النَّهْرِ أَوَّلًا ثُمَّ مِنَ الْبِرْكَةِ .

Let's fish in the river first, and then in the pond. "

وَكَانَ فِي الْبِرْكَةِ ثَلَاثُ سَمَكَاتٍ .

There were three fish in the pond.

قَالَتِ السَّمَكَةُ الْكُبْرَى لِأُخْتَيْهَا :

The eldest fish said to her two sisters,

هَلْ سَمِعْتُمَا ؟

“ Have you heard ?

الصَّيَّادَانِ حَدِيثُهُمَا مُخِيفٌ .

The fishermen's conversation is frightening;

فَيَجِبُ أَنْ نَفْكَّرَ بِسُرْعَةٍ .

we must therefore think fast. ”

قَالَتِ السَّمَكَتَانِ : أَنْتِ عَقْلُكِ رَاجِحٌ ، وَتَفْكِيرُكِ سَلِيمٌ .
وَالْأَمْرُ لَكَ .

The two fish said, “ You have a good mind and your thinking is sound; it is for you to decide. ”

قَالَتِ السَّمَكَةُ الْكُبْرَى : يَجِبُ أَنْ نَهْرُبَ .

The eldest fish said, “ We must escape .

بِجَوَارِ بَرَكْتِنَا غَدِيرٌ صَغِيرٌ ،

There is a small stream by our pond;

وَالْهُرُوبُ إِلَيْهِ طَرِيقُهُ سَهْلٌ .

the escape to it is an easy job.

وَلَيْسَ أَمَامَنَا وَقْتُ طَوِيلٍ ،

We have not got much time,

وَالصَّيَادُونَ شِبَاكُهُمْ مَتِينَةٌ .

and the fishermen's nets are strong."

وَلَمْ تَتَرَدَّدِ السَّمَكَةُ الْكُبْرَى ، وَقَفَزَتْ إِلَى الْغَدِيرِ ،

The eldest fish did not hesitate and jumped into the stream.

وَبَقِيَتِ السَّمَكَتَانِ تُفَكِّرَانِ .

The other two fish stayed behind thinking.

قَالَتِ السَّمَكَةُ الْوُسْطَى : اِسْمَعِي يَا أُخْتِي ،

The middle fish said, " Listen, sister.

الْأَخَوَاتُ الْكُبِيرَاتُ نَصَائِحُهُنَّ صَائِبَةٌ .

Elder sisters give sound advice."

ثُمَّ قَفَزَتْ هِيَ الْآخَرَى إِلَى الْغَدِيرِ .

Then she also jumped into the stream.

وَبَقِيَتِ السَّمَكَةُ الصُّغْرَى فِي الْبِرْكَةِ .

The youngest fish remained in the pond.

وَبَعْدَ قَلِيلٍ عَادَ الصَّيَادَانِ مِنَ النَّهْرِ ،

After a while the two fishermen returned from the river.

وَنَشَرَا شَبَكَتَيْهِمَا فِي الْبِرْكَةِ ، فَوَقَعَتِ السَّمَكَةُ الصُّغْرَى فِي إِحْدَاهُمَا ،

They spread their two nets in the pond. The youngest fish was caught in one of them.

وَعَرَفَتْ أَخِيرًا أَنَّ التَّرَدُّدَ عَاقِبَتُهُ وَخِيْمَةٌ .

She knew at last that the consequence of hesitation is perilous.

In Part Two you learnt that the predicate in the nominal sentence may be singular, dual or plural. It may also be an adverbial or a prepositional phrase. This lesson introduces another kind of predicate.

1. النهرُ سَمَكُهُ أَكْثَرُ .

This is a nominal sentence consisting of a subject and a predicate. The subject is the masculine singular noun (النهرُ) and the predicate is (سَمَكُهُ أَكْثَرُ) .

Note that the predicate is itself an independent nominal sentence consisting of the subject (سَمَكُهُ) and the predicate (أَكْثَرُ) . Note also that the predicate sentence contains the pronoun (الهاءُ) in the word (سَمَكُهُ) . This pronoun refers to the subject (النهرُ) and agrees with it in being singular masculine. Such a pronoun is called the referent (العائدُ) ; it links the predicate sentence with the subject.

2. البِرْكَةُ سَمَكُهَا كَثِيرٌ .

This is also a nominal sentence consisting of a subject and a predicate. The subject is the feminine singular noun (البِرْكَةُ) and the predicate is the independent sentence (سَمَكُهَا كَثِيرٌ) which consists of the subject (سَمَكُهَا) and the predicate (كَثِيرٌ) . The referent here is (ها) in the word (سَمَكُهَا) ; it agrees with the subject (البِرْكَةُ) in being singular feminine.

3. الصَّيَّادَانِ حَدِيثُهُمَا مُخِيفٌ .

The subject is the noun (الصَّيَّادَانِ) . It is dual and in the nominative case indicated here by (الْألفُ) . The predicate is the nominal sentence (هُمَا حَدِيثُهُمَا مُخِيفٌ) . The referent is the third person dual pronoun (هُمَا) .

in (حَدِيثُهُمَا). It agrees with the subject (الصَّيَّادَانِ) in being dual.

4. الصَّيَّادُونَ شَبَاكُهُمْ مَتِينَةٌ .

The subject is the noun (الصَّيَّادُونَ) . It is a sound masculine plural in the nominative case indicated here by (الْوَاوُ) . The predicate is the nominal sentence (شَبَاكُهُمْ مَتِينَةٌ) . The linking pronoun is the third person masculine plural pronoun (هُمْ) in (شَبَاكُهُمْ) . It agrees with the subject (الصَّيَّادُونَ) in being masculine plural.

5. الْأَخَوَاتُ الْكَبِيرَاتُ نَصَائِحُهُنَّ صَائِبَةٌ .

The subject (الْأَخَوَاتُ) is a sound feminine plural noun in the nominative case indicated here by (الضَّمَّةُ) . The word (الْكَبِيرَاتُ) qualifies the subject. The nominal sentence (نَصَائِحُهُنَّ صَائِبَةٌ) is the predicate. The linking pronoun is the third person feminine plural pronoun (هُنَّ) in (نَصَائِحُهُنَّ) . It agrees with the subject (الْأَخَوَاتُ) in being feminine plural.

Rule:

The predicate may be a nominal sentence. In this case it should contain a pronoun that refers to the subject and agrees with it in gender (masculine or feminine) and in number (singular, dual or plural).

EXERCISES

تمرينات

1. Indicate the predicate sentence and the referent in each of the following sentences :

- (أ) الصَّيَّادُونَ فِي النَّهْرِ رَزَقُهُمْ وَاسِعٌ .
 (ب) أَنْتَ عَقْلُكَ رَاجِحٌ .
 (ج) الْهُرُوبُ طَرِيقُهُ سَهْلٌ .
 (د) التَّرَدُّدُ عَاقِبَتُهُ وَخِيَمَةٌ .
 (هـ) أَنْتُمَا تَفَكِيرُكُمَا سَلِيمٌ .

2. Provide a suitable linking pronoun in the predicate sentence in each of the following sentences :

- (أ) الْجَامِعَةُ كُتُبَاتُ كَثِيرَةٌ .
 (ب) بِلَادُنَا آثَارُ عَظِيمَةٌ .
 (ج) الْمَغَنِّيَّاتُ صَوْتٌ جَمِيلٌ .
 (د) الْفَلَاحُونَ عَمَلٌ مُتَعَبٌ .
 (هـ) الْوَرْدَتَانِ رَائِحَةٌ جَمِيلَةٌ .

3. طَعَامٌ - بَابٌ - أَصْنَافٌ - عَمَلٌ - زُجَاجٌ - أَسْعَارٌ .

Put each of these nouns in its proper place in the following sentences.
 Suffix a suitable linking pronoun to each :

- (أ) الطَّعَامُ لَذِيذَةٌ وَ مُنَاسِبَةٌ .
 (ب) الْمَطْعَمَانِ وَاسِعٌ وَ نَظِيفٌ .

(ج) الطَّبَّاءُخُونُ لَدَيْدٌ .

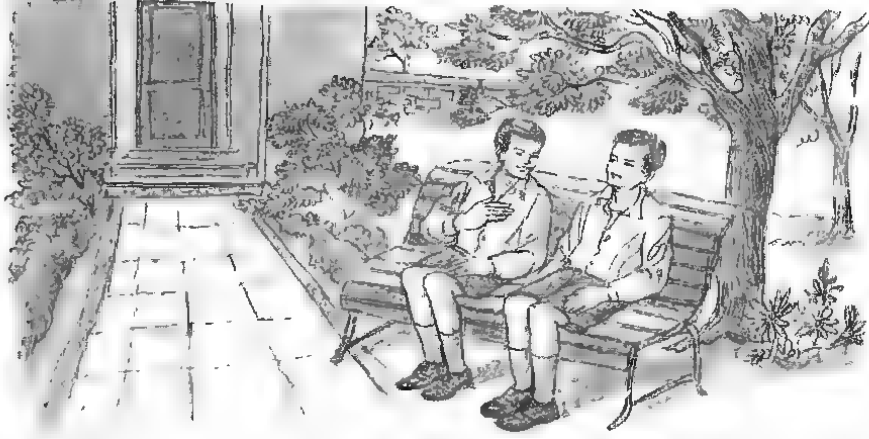
(د) الْفَلَّاحَاتُ . . . فِي الْبَيْتِ وَالْحَقْلِ .

4. الْمُمَثِّلُ تَمَثِيلُهُ رَائِعٌ .

Make this sentence refer to the feminine singular, the masculine dual, and the feminine plural. Make any necessary changes.

الدَّرْسُ الْوَاحِدُ بَعْدَ الْمِائَةِ

Lesson One Hundred and One



الرَّبِيعُ

Spring

أَحْمَدُ زَارَ صَدِيقَهُ نَبِيلًا ، فِي يَوْمٍ مِنْ أَيَّامِ الرَّبِيعِ .

Ahmad visited his friend Nabil on a spring day.

الصَّدِيقَانِ جَلَسَا فِي حَدِيقَةِ الْبَيْتِ .

The two friends sat in the house garden

أَحْمَدُ أَعْجَبَهُ جَمَالُ الْأَشْجَارِ وَالْأَزْهَارِ .

Ahmad admired the beauty of the trees and the flowers.

فَقَالَ لِصَدِيقِهِ : اُنْظُرْ يَا صَدِيقِي ، الْأَشْجَارُ تَكْتَسِي بِوَرَقِهَا
الْأَخْضَرِ .

He said to his friend, "Look, my friend ! The trees are glad with their green leaves.

وَالْأَزْهَارُ تَخْتَلِفُ أَلْوَانُهَا : مِنْهَا الْأَحْمَرُ ، وَمِنْهَا الْأَصْفَرُ ، وَمِنْهَا
الْأَبْيَضُ .

The flowers have various colours : red, yellow and white.

الْحَدِيقَةُ كُلُّهَا رَائِعَةٌ .

The whole garden is wonderful."

قَالَ نَبِيلٌ :

Nabil said,

نَحْنُ الْآنَ فِي فَصْلِ الرَّبِيعِ ، وَهُوَ أَجْمَلُ فُصُولِ الْعَامِ .

" We are now in spring; it is the most beautiful season of the year.

الْجَوُّ فِيهِ مُعْتَدِلٌ ، وَالسَّمَاءُ صَافِيَةٌ ،

In spring, the weather is mild, the sky is clear,

وَالطَّبِيعَةُ كَمَا تَرَى جَمِيلَةٌ .

and the nature, as you see, is beautiful.

وَالدُّنْيَا كُلُّهَا فِي فَرَحٍ وَبَهْجَةٍ :

The entire world (lives) in happiness and joy :

الطُّيُورُ تُغَرِّدُ عَلَى الْأَشْجَارِ .

The birds sing on the trees.

النَّاسُ يَخْرُجُونَ إِلَى الْحَدَائِقِ ، وَالْمَزَارِعِ ، وَشَوَاطِئِ الْأَنْهَارِ .

People go out to gardens, fields and river banks.

وَالْبَنَاتُ يَتَنَزَّهْنَ فِي الْحَدَائِقِ الْعَامَّةِ .

Girls walk about in parks.

الرَّبِيعُ يُحِبُّهُ النَّاسُ وَيُعْجَبُ بِهِ الشُّعْرَاءُ .

People love spring and poets admire it."

أَحْمَدُ : أَتَحْفَظُ شَيْئاً مِنْ شِعْرِهِمْ ؟

Ahmad : " Do you know by heart some of their poetry ?"

نَبِيلُ : نَعَمْ ، اِسْتَمِعْ :

Nabil : " Yes, listen :

مَا أَطْيَبَ الْهَوَاءَ وَالطُّيْرَ وَالْغِنَاءَ !

How pleasant the air, the birds and the singing are !

قُمْ نَحْمَشْ بَيْنَ الزَّهْرِ عَلَى ضِفَافِ النَّهْرِ

Let's walk among the flowers on the banks of the river.

أَمَا تَرَى الرَّبِيعَا وَجَوْهُ الْبَدِيعَا

Don't you see the spring and (feel) its pleasant weather ?

وَعَرَدَتْ أَطْيَارُهُ

قَدْ أَوْزَقَتْ أَشْجَارُهُ

Its trees have borne leaves and its birds are singing.

فِيهِ الْحَيَاةُ تَحُلُو

إِنَّ الرَّبِيعَ فَضْلُ

Spring is a season in which life becomes sweet.

يُحِبُّهَا الْعِبَادُ

أَيَّامُهُ أَعْيَادُ

Its days are feasts that people love."



1. الرِّبْعُ يُحِبُّ النَّاسَ .

This is a nominal sentence consisting of a subject and a predicate. The subject is (الرِّبْعُ) and the predicate is (يُحِبُّ النَّاسَ).

Note that the predicate is a verbal sentence consisting of the verb (يُحِبُّ) and the subject (النَّاسَ). Note also that this sentence contains the pronoun (أَلْهَاءُ) in the word (يُحِبُّ); this pronoun refers to the subject of the nominal sentence (الرِّبْعُ).

2. الصَّدِيقَانِ جَلَسَا فِي حَدِيقَةِ الْبَيْتِ .

This sentence consists of a subject (الصَّدِيقَانِ) and a predicate (جَلَسَا).

The predicate here is also a verbal sentence consisting of the verb (جَلَسَا) and the subject (أَلِفُ الْاِثْنَيْنِ); this is a dual pronominal suffix referring to the subject of the nominal sentence (الصَّدِيقَانِ).

3. النَّاسُ يَخْرُجُونَ إِلَى الْحَدَائِقِ .

This sentence consists of a subject (النَّاسُ) and a predicate (يَخْرُجُونَ).

The predicate here is also a verbal sentence consisting of the verb (يَخْرُجُ) and the subject (وَإِوُ الْجَمَاعَةِ); this is a masculine plural pronominal suffix referring to the subject of the nominal sentence (النَّاسُ).

4. الْبَنَاتُ يَتَنَزَّهْنَ فِي الْحَدَائِقِ الْعَامَّةِ .

This sentence consists of a subject (الْبَنَاتُ) and a predicate (يَتَنَزَّهْنَ).

The predicate here is also a verbal sentence consisting of the verb (يَتَنَزَّهَ) and the subject نُونُ النِّسْوَةِ; this is a feminine plural pronominal suffix referring to the subject of the nominal sentence (الْبَنَاتُ).

5. الطُّيُورُ تُغَرِّدُ عَلَى الْأَشْجَارِ .

This sentence consists of a subject (الطُّيُورُ) and a predicate (تُغَرِّدُ). The predicate here is also a verbal sentence consisting of a verb (تُغَرِّدُ) and an implicit pronoun (ضَمِيرٌ مُسْتَتِرٌ) acting as subject: (هِيَ). This implicit pronoun (هِيَ) refers to the subject of the nominal sentence (الطُّيُورُ).

Rule :

The predicate may be a verbal sentence. In such a case the verbal sentence must contain a pronoun (explicit or implicit) that links it to the subject.

1. Indicate the predicate in each of the following sentences :

- (أ) أَحْمَدُ زَارَ صَدِيقَهُ نَبِيْلًا .
 (ب) أَحْمَدُ أَعْجَبَهُ جَمَالُ الْأَشْجَارِ وَالْأَزْهَارِ .
 (ج) الْأَشْجَارُ تَكْتَسِي بِوَرَقِهَا الْأَخْضَرِ .
 (د) الْأَزْهَارُ تَخْتَلِفُ أَلْوَانُهَا .

2. Indicate the subject and the predicate in each of the following sentences.
 State the kind of the predicate :

- (أ) السَّمَاءُ صَافِيَةٌ .
 (ب) الطَّبِيعَةُ جَمِيلَةٌ .
 (ج) الرَّبِيعُ أَجْمَلُ الْفُصُولِ .
 (د) الرَّبِيعُ أَيَّامُهُ أَعْيَادٌ .
 (هـ) الرَّبِيعُ تَحُلُو الْحَيَاةُ فِيهِ .

3. الْمَرِيضُ - الْمُسَافِرُونَ - الصَّدِيقَانِ - الشَّمْسُ - الْفِطَارُ

Fill in each blank with a suitable subject chosen from the words above :

- (أ) تَشْرِقُ فِي الصَّبَاحِ .
 (ب) يَرْكَبُهُ الْمُسَافِرُونَ .
 (ج) يَشْرَبُ الدَّوَاءَ .
 (د) يَنْزِلُونَ مِنَ الطَّائِرَةِ .
 (هـ) يَتَنَزَّهَانِ فِي الْحَدِيقَةِ .

4. Complete each of the following sentences with a predicate being a verbal sentence :

(١) أَفْلَاحٌ

(٢) سَاعِي الْبَرِيدِ

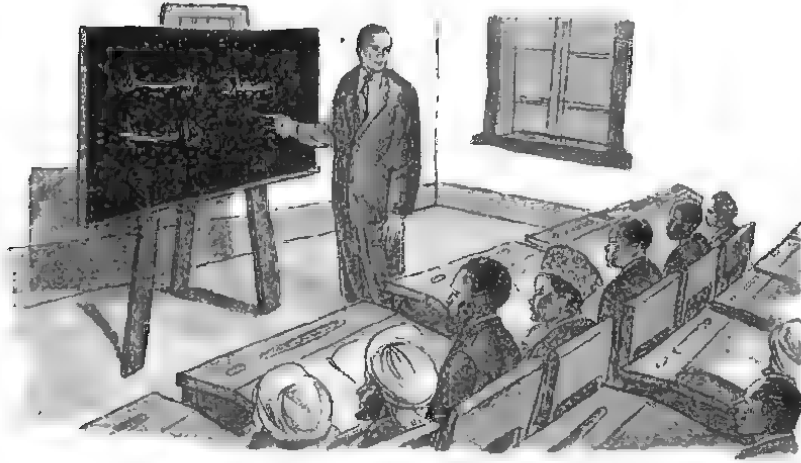
(٣) الطَّبِيبُ

(٤) أَلْوَالِدَانِ

(٥) اللَّاعِبُونَ

الدَّرْسُ الثَّانِي بَعْدَ الْمِائَةِ

Lesson One Hundred and Two



الْعَرَبِيَّةُ لُغَةٌ عَالَمِيَّةٌ

Arabic is a World Language

اللُّغَةُ الْعَرَبِيَّةُ مِنْ اللُّغَاتِ الْهَامَةِ فِي الْعَالَمِ .

The Arabic language is one of the important languages in the world.

أَهْلُ اللُّغَةِ الْعَرَبِيَّةِ ، الْعَرَبُ ، يَزِيدُونَ عَلَى مِائَةِ مِلْيُونٍ .

Speakers of Arabic, the Arabs, are over a hundred million people.

الْمُسْلِمُونَ يُجِلُّونَ اللُّغَةَ الْعَرَبِيَّةَ لُغَةَ الْقُرْآنِ الْكَرِيمِ .

Moslems venerate Arabic : the language of the Holy Koran.

الْإِسْلَامُ نَبِيُّهُ عَرَبِيٌّ ، وَكِتَابُهُ عَرَبِيٌّ .

The prophet of Islam is an Arab, and his Book is in Arabic.

أُوْحِيَ الْقُرْآنُ إِلَى رَسُولِ اللَّهِ مُحَمَّدٍ فِي الْقَرْنِ السَّابِعِ الْمِيلَادِيِّ .

The Koran was revealed to the messenger of God, Muhammad, in the seventh century A. D.

حَفِظَ الْقُرْآنُ الْعَرَبِيَّةَ ثَلَاثَةَ عَشَرَ قَرْنًا .

The Koran has preserved Arabic for thirteen centuries.

اِنْتَشَرَتِ الْعَرَبِيَّةُ بِاِنْتِشَارِ الْإِسْلَامِ فِي آسِيَا وَإِفْرِيقِيَّةَ وَأُورُبَّا .

Arabic spread with the spread of Islam in Asia , Africa and Europe.

دَخَلَ الْإِسْلَامُ سُورِيَةَ وَفِلَسْطِينَ وَالْعِرَاقَ ، فَدَانَتْ الْأَرَامِيَّةُ لِلْعَرَبِيَّةِ .

Islam entered Syria, Palestine and Iraq, and so Aramaic gave way to Arabic.

وَدَخَلَ الْإِسْلَامَ مِصْرَ ثُمَّ شَمَالَ إِفْرِيقِيَّةَ ، فَحَلَّتِ الْعَرَبِيَّةُ مَحَلَّ

Islam entered Egypt and then North Africa. Consequently, Arabic replaced

الْقِبْطِيَّةَ فِي مِصْرَ ، وَتَكَلَّمَ الْبَرْبَرُ الْعَرَبِيَّةَ إِلَّا قَلِيلًا مِنْهُمْ .

Coptic in Egypt, and the Berbers, except a few of them, spoke Arabic.

حَكَّمَ الْعَرَبُ أَسْبَانِيَا ثَمَانِيَةَ قُرُونٍ ، وَحَكَّمُوا صِغْلِيَّةَ قَرْنَيْنِ

The Arabs ruled Spain for eight centuries and Sicily for two and a half

وَنِصْفَ قَرْنٍ ، فَسَادَتْ فِيهِمَا الْعَرَبِيَّةُ زَمَنًا طَوِيلًا .

centuries, and so Arabic prevailed there for a long time.

وَأَهْلُ مَالْطَةِ يَتَكَلَّمُونَ الْعَرَبِيَّةَ مُنْذُ دَخَلَهَا الْعَرَبُ حَتَّى الْيَوْمِ .

The people of Malta have been speaking Arabic since the Arabs went there.

الْعَرَبِيَّةُ أَلْفَاظُهَا وَافِرَةٌ ، وَأَسَالِيبُهَا دَقِيقَةٌ .

Arabic vocabulary is abundant and its syntax is precise.

وَهِيَ تَصْلُحُ لِلْأَدَبِ وَالْعِلْمِ مَعًا .

It is suitable for both literature and science.

فَيَا أَهْلَ الْعَرَبِيَّةِ حَافِظُوا عَلَيْهَا ، وَيَا أَيُّهَا الْمُسْلِمُونَ تَعَلَّمُوا الْعَرَبِيَّةَ .

O ye people of Arabic ! preserve it.

O ye Moslems ! learn Arabic !

1. أَلَلُّغَةُ الْعَرَبِيَّةِ مِنْ اللُّغَاتِ الْهَامَّةِ .

The word (الْعَرَبِيَّةُ) is an adjective qualifying the word (اللُّغَةُ) ; both are in the nominative case. The word (الْهَامَّةُ) is also an adjective qualifying the word (اللُّغَاتِ) ; both are in the genitive case.

2. (أ) دَخَلَ الْإِسْلَامُ سُورِيَةَ وَفِلَسْطِينَ وَالْعِرَاقَ فَذَانَتْ
الْأَرَامِيَّةَ لِلْعَرَبِيَّةِ .

(سُورِيَةَ) and (الْعِرَاقَ) are joined to (دَخَلَ) by the coordinating conjunction (وَالْوَائِ). The sentence beginning with (ذَانَتْ) is also joined to the sentence beginning with (دَخَلَ) by the coordinating conjunction (فَالْفَاءُ). (الْوَائِ) indicates simple coordination, while (الْفَاءُ) indicates coordination+immediate sequence.

- (ب) دَخَلَ الْإِسْلَامُ مِصْرَ ثُمَّ شَمَالَ إِفْرِيقِيَّةَ .

(ثُمَّ) is a coordinating conjunction that indicates coordination + retarded sequence.

3. أَوْحَى الْقُرْآنُ إِلَى رَسُولِ اللَّهِ مُحَمَّدٍ .

(مُحَمَّدٍ) is a substitute for (رَسُولٍ) ; both are in the genitive case.

4. (أ) حَكَمَ الْعَرَبُ أَشْبَانِيَا ثَمَانِيَةَ قُرُونٍ .

The specification of number (قُرُونٍ) is a plural acting as genitive to

(أَلْكَسْرَةُ) . It is in the genitive case indicated here by (ثَمَانِيَةً) .

(ب) يَزِيدُونَ عَلَى مِائَةِ مِائُونَ .

The specification of number (مِائُونَ) acts as genitive to (مِائَةً) . It is in the genitive case indicated by (أَلْكَسْرَةُ) .

(ج) حَفِظَ الْقُرْآنَ الْعَرَبِيَّةَ ثَلَاثَةَ عَشَرَ قَرْنًا .

The specification of number (قَرْنًا) is a singular noun in the accusative case indicated here by (أَلْفَتْحَةً) .

5. تَكَلَّمَ الْبَرَبَرُ الْعَرَبِيَّةَ إِلَّا قَلِيلًا مِنْهُمْ .

The excepted noun (قَلِيلًا) is in the accusative case indicated here by (أَلْفَتْحَةً) ; the excepted - from noun is (الْبَرَبَرُ) . The sentence is affirmative (not negative) .

6. (أ) يَا أَهْلَ الْعَرَبِيَّةِ .

The vocative (أَهْلَ) is in the accusative case indicated here by (أَلْفَتْحَةً) . It stands in the construct with (الْعَرَبِيَّةِ) .

(ب) يَا أَيُّهَا الْمُسْلِمُونَ .

The vocative (الْمُسْلِمُونَ) which is a sound masculine plural contain. (أَلَوَاؤُ) . This (أَلَوَاؤُ) is the sign of the nominative case of the sound masculine plural.

Note that (أَيُّهَا) intervenes between the vocative particle (يَا) and the vocative (الْمُسْلِمُونَ) , the latter being defined by (ال) .

7. (١) الْمُسْلِمُونَ يُجِلُّونَ الْعَرَبِيَّةَ .

The subject (الْمُسْلِمُونَ) is in the nominative case indicated here by (الْوَاوُ). Its predicate is the verbal sentence (يُجِلُّونَ). Note that the waw of the plural (وَاوُ الْجَمَاعَةِ) in (يُجِلُّونَ) refers to the subject of the nominal sentence (الْمُسْلِمُونَ).

(ب) الْعَرَبِيَّةُ أَلْفَاظُهَا وَافِرَةٌ .

The subject (الْعَرَبِيَّةُ) is in the nominative case indicated here by (الضَّمَّةُ). Its predicate is the nominal sentence (أَلْفَاظُهَا وَافِرَةٌ). Note that the third person feminine singular pronominal suffix (هَا) in (أَلْفَاظُهَا) refers to the subject (الْعَرَبِيَّةُ).

EXERCISES

تمارين

1. Indicate the adjective and its case ending in each of the following sentences:

- (أ) الْعَرَبِيَّةُ لُغَةُ الْقُرْآنِ الْكَرِيمِ .
 (ب) أَوْحِيَ الْقُرْآنُ إِلَى مُحَمَّدٍ فِي الْقَرْنِ السَّابِعِ الْمِيلَادِيِّ .
 (ج) سَادَتِ الْعَرَبِيَّةُ زَمَنًا طَوِيلًا .
 (د) لِلْعَرَبِيَّةِ أَلْفَاظٌ وَافِرَةٌ وَأَسَالِيبٌ دَقِيقَةٌ .

2. Indicate the substitute and its case ending in each of the following sentences :

- (أ) أَهْلُ الْعَرَبِيَّةِ ، الْعَرَبُ ، يَزِيدُونَ عَلَى مِائَةِ مِليُونٍ .
 (ب) الْمُسْلِمُونَ يُجْلُونَ الْعَرَبِيَّةَ ، لُغَةُ الْقُرْآنِ الْكَرِيمِ .

3. Indicate the predicate sentence and its kind (nominal or verbal) in each of the following sentences :

- (أ) الْعَرَبُ يَزِيدُونَ عَلَى مِائَةِ مِليُونٍ .
 (ب) الْإِسْلَامُ نَبِيُّهُ عَرَبِيٌّ .
 (ج) أَهْلُ مَالِطَةِ يَتَكَلَّمُونَ الْعَرَبِيَّةَ .
 (د) الْإِسْلَامُ كِتَابُهُ الْقُرْآنُ .
 (هـ) الْعَرَبِيَّةُ أَسَالِيبُهَا دَقِيقَةٌ .
 (و) وَهِيَ تَصْلُحُ لِلْأَدَبِ وَالْعِلْمِ .

4. Indicate the pronouns suffixed to nouns and particles in the following sentences :

- (أ) الْإِسْلَامُ نَبِيُّهُ عَرَبِيٌّ ، وَكِتَابُهُ عَرَبِيٌّ .
 (ب) اِنْتَشَرَ الْإِسْلَامُ وَانْتَشَرَتْ مَعَهُ الْعَرَبِيَّةُ .
 (ج) دَخَلَ الْإِسْلَامُ مِصْرَ وَشَمَالَ إِفْرِيقِيَّةَ فَسَادَتْ فِيهِمَا الْعَرَبِيَّةُ .
 (د) يَتَكَلَّمُ الْبَرَبَرُ الْعَرَبِيَّةَ إِلَّا قَلِيلًا مِنْهُمْ .
 (هـ) الْعَرَبِيَّةُ أَلْفَاظُهَا وَافِرَةٌ ، وَأَسَالِيبُهَا دَقِيقَةٌ .

GLOSSARY

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|-------------------------------------|-------------------|--------|------|--|---------------------------|--------|
| ٥٤ | be good (imperative-masc. sing.) | أَحْسِنْ | | ٢٨ | end | آخِرٌ | ١ |
| ٦١ | (to) her two sisters (genitive) | (ل) أُخْتَيْهَا | | ٧٦ | Asia | آسِيَا | |
| ٦٢ | the sisters | الْأَخَوَاتُ | | ٥٤ | family | أَلٌ | |
| ٦٢ | at last | أَخِيرًا | | ٤٠ | Aminah (the daughter of Wahb) | آمَنَةُ (بِنْتُ وَهْبٍ) | |
| ٢٠ | I have not been to | (لَمْ) أَذْخُلْ | | ٥٣ | swallow down (imperative-fem. sing.) | اِبْلَعِي | |
| ٤٢ | (what) shall make thee know? | (مَا) أَذْرَاكَ | | ٤٠ | his parents | أَبَوَاهُ | |
| ٣٥ | utensils, equipment | أَدَوَاتٌ | | ٤١ | Abu - Talib | أَبُو طَالِبٍ | |
| ٥٤ | remember (imperativ - masc. pl.) | أَذْكُرُوا | | ٤٨ | (workers) brought | أَتَى بِـ | |
| ٥٤ | proclaim (imperative-masc. sing.) | أَذِّنْ | | ٤٢ | two (dual-genitive) | اِثْنَيْنِ | |
| ٤٢ | harm | الْأَذَى | | ٤٨ | regulations | إِجْرَاءَاتٌ | |
| ٧٦ | Aramaic | الْأَرَامِيَّةُ | | ٢٠ | he seated | أَجْلَسَ | |
| ٣٥ | irdabb | إِرْدَبٌ | | ١٨ | he seated them (dual) | أَجْلَسَهُمَا | |
| ٣٥ | rice | أَرْزٌ | | ٦٨ | the most beautiful | أَجْمَلُ | |
| ٧٦ | its (fem.) syntax | أَسَالِيْبُهَا | | ١٣ | celebrations | إِحْتِفَالَاتٌ | |
| ٧٦ | Spain | أَسْبَانِيَا | | ٦٢ | one of them (dual) | إِحْدَاهُمَا | |
| ١ | he played host to | اسْتَضَافَ | | | | | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|-------------------------------------|--------------------------------|--------|------|--|---|--------|
| ٣٥ | children | أَطْفَالٌ | | ٣٦ | he could do without. | اِسْتَعْنَى عَنْ | |
| ٢٠ | (the lights) were turned off | أُظْفِئَتْ (الْأَنْوَارُ) | | ٤٨ | (the passengers) were received | اُسْتُقْبِلَ (الرُّكَّابُ) | |
| ٧٠ | its (masc.) birds | أَطْيَارُهُ | | ٢٠ | he received them (masc. pl.) | اِسْتَقْبَلَهُمْ | |
| ٥٤ | I worship | أَعْبُدُ | | ٤٩ | (their friends) received them (dual) | اِسْتَقْبَلَهُمَا (أَصْدِقَاؤُهُمَا) | |
| ١٣ | (the Egyptians) recognized | اعْتَرَفَ (الْمِصْرِيُّونَ) | | ٦٩ | listen (impera- tive-masc. sing.) | اِسْتَمِعْ | |
| ٦٧ | it (masc.) appealed to him | أَعْجَبَهُ | | ٦٢ | listen (impera- tive - fem. sing.) | اِسمَعِي | |
| ٣ | she prepared | أَعَدَّتْ | | ٣٤ | markets | أَسْوَاقٌ | |
| ٥٣ | Al - Aaraf | الْأَعْرَافُ | | ٤٧ | signal | إِشَارَةٌ | |
| ٤٧ | it (fem.) was given | أُعْطِيَتْ | | ٤٢ | it (masc.) increased | اِسْتَدَّ | |
| ٢١ | advert sement, trailer | إِعْلَانٌ | | ٤١ | he worked | اِسْتَعْمَلَ | |
| ٥٤ | work (impera- tive-masc. pl.) | اعْمَلُوا | | ٧٠ | its (masc.) trees | أَشْجَارُهُ | |
| ٧٠ | feasts | أَعْيَادٌ | | ٤٩ | their (masc. pl.) friends | أَصْدِقَاؤُهُمْ | |
| ٥٤ | open (impera- tive-masc. sing.) | اِفْتَحْ | | ٤٩ | their (dual) friends | أَصْدِقَاؤُهُمَا | |
| ١١ | Africa | إِفْرِيقِيَّةٌ | | ٤٢ | his companions | أَصْحَابُهُ | |
| ١٩ | I prefer | أَفْضَلُ | | ٢١ | (the lights) were turned on | أُضْيِئَتْ (الْأَنْوَارُ) | |
| ٤٧ | relatives | أَقَارِبُ | | | | | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|---------------------------------|--------------------|--------|------|---------------------------------|-----------------|--------|
| ٤٢ | spread | اَنْتَشَارُ | | ١٣ | they held | اَقَامُوا | |
| ٧٦ | it (fem.) spread | اَنْتَشَرَتْ | | ٤٧ | it (fem.) approached | اِقْتَرَبَتْ | |
| ٢٧ | it (masc.) was revealed | اَنْزِلَ | | ١٣ | ancient (masc. pl.-nominative) | اَقْدَمُونَ | |
| ٢٧ | they (fem.) were revealed | اَنْزِلَتْ | | ١ | divide (imperative masc. sing.) | اَقْسِمِ | |
| ٤٢ | we sent it (masc.) down. | اَنْزَلْنَاهُ | | ٥٣ | hold (imperative-fem. sing.) | اَقْلَعِي | |
| ٢٨ | Thou art gracious (to) | اَنْعَمْتَ (عَلَى) | | ١٣ | (dams) were built | اُقِيمَتْ | |
| ١١ | that it (masc.) | اَنَّهُ | | ٤٢ | more (than) | اَكْثَرَ (مِنْ) | |
| ١٣ | rivers | اَنْهَارُ | | ٢٩ | increase (imperative-dual) | اَكْثِرَا | |
| ٢٨ | guide us | اِهْدِنَا | | ٧٦ | its (fem.) vocabulary | اَلْفَاظُهَا | |
| ٥٣ | thy (masc.) people | اَهْلُكَ | | ٦٨ | their colours | اَلْوَانُهَا | |
| ١٣ | the most important | اَهْمُ | | ٦٩ | don't you ? | اَمَّا | |
| ١١ | the central parts (of) | اَوَاسِطُ | | ٦١ | in front of us | اَمَامَنَا | |
| ٥٤ | echo (imperative fem. sing.) | اَوْبِي | | ٣٦ | metres | اَمْتَارُ | |
| ٧٥ | it (masc.) was revealed | اَوْحِيَ | | ٦١ | affair | اَمْرٌ | |
| ٧٦ | Europe | اُورُبَا | | ٣٥ | she held | اَمْسَكَتْ | |
| ٧٠ | (its trees) have borne leaves | اُورِقَتْ | | ١٢ | rains | اَمْطَارٌ | |
| ٦٠ | at first | اَوَّلًا | | ٥٣ | if | اِنْ | |
| ٢٨ | first (fem. sing.) | اُولَى | | ٤٢ | verily we | اِنَّا | |

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| ٦٩ | girls | بَنَاتٌ | | ٧٠ | its (masc.) days | أَيَّامُهُ | |
| ٤ | your two daughters | بِنْتَاكُمَا | | ٥٣ | bring us (imperative-masc. sing.) | اِئْتِنَا | |
| ٢ | (to the man's) two daughters | (ل) بِنْتَي (الرَّجُلِ) | | ٥٤ | O ye | أَيُّهَا | |
| ٤٠ | (from) Bani Hashem | (مِنْ) بَنِي هَاشِمٍ | | ٣٥ | he sold | بَاعَ | ب |
| ١١ | with it (masc.) | بِهِ | | ٣٥ | she sold | بَاعَتْ | |
| ٦٨ | joy | بَهْجَةٌ | | ٣ | the rest | الْبَاقِي | |
| ٥٣ | a manifest sign | بَيِّنَةٌ | | ١٢ | remaining (fem.) | بَاقِيَةٌ | |
| ١ | among us | بَيْنَنَا | | ٤٢ | beginning | بِدَايَةٌ | |
| ٣ | following (fem.) | تَالِيَةٌ | ت | ٧٦ | the Berbers | الْبُرْبُرُ | |
| ٦٩ | you (masc. sing.) know by heart | تَحْفَظُ (أَنْتَ) | | ٦١ | our pond | بِرْكَتُنَا | |
| ٧٠ | it (fem.) becomes sweet | تَحْلُو (هِيَ) | | ٣٦ | potatoes | بَطَاطِسُ | |
| ٤٨ | greeting | تَحِيَّةٌ | | ٤٠ | womb | بَطْنٌ | |
| ٦٨ | (their colours) vary | تَخْتَلِفُ (أَلْوَانُهَا) | | ٢٨ | rest | بَقِيَّةٌ | |
| ٢٠ | their (masc.pl.) tickets | تَذَاكِرُهُمْ | | ٦٢ | (the two fish) stayed behind | بَقِيَّتِ (السَّمَكَتَانِ) | |
| | | | | ٢٧ | town | بَلَدَةٌ | |
| | | | | ٤١ | he reached | بَلَغَ | |

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| ٤٨ | customs | جَمَارِكُ | | ٦٠ | hesitation | تَرَدُّدٌ | |
| ٦٧ | beauty | جَمَالٌ | | ٤١ | he married | تَزَوَّجَ | |
| ٢ | its (fem.) two wings(accusative) | جَنَاحَيْهَا | | ١٩ | to drink (you- dual) | (أَنْ) تَشْرَبَا | |
| ٤٨ | passports | جَوَازَاتُ | | ١٩ | you (two) drink | تَشْرَبَانِ | |
| ٦٩ | its (masc.) weather | جَوَهٌ | | ١٢ | they (fem.) are witness to | تَشْهَدُ (هِيَ) | |
| ٥٣ | thou hast come to us | جِئْتَنَا | | ٧٦ | it (fem.) is suitable | تَصْلُحُ (هِيَ) | |
| ٧٦ | preserve (imperative-masc.pl.) | حَافِظُوا | ح | ٥٤ | you (masc. pl.) worship | تَعْبُدُونَ | |
| ٤٠ | the Hejaz | الْحِجَازُ | | ٥٣ | thou didst threaten us (with) | تَعَدَّنَا | |
| ٥٣ | the Tradition | الْحَدِيثُ | | ٧٦ | learn (imperative-masc. pl.) | تَعَلَّمُوا | |
| ٦١ | their (dual) conversation | حَدِيثُهُمَا | | ٦٩ | they sing | تَغْرُدُ (هِيَ) | |
| ٤١ | Hira' (cave) | حِرَاءُ | | ٦٢ | they (fem. dual) | تُفَكِّرَانِ | |
| ٣٦ | silk | حَرِيرٌ | | ٦١ | your (fem. sing.) thinking | تَفْكِيرُكَ | |
| ٢٠ | according to | (بِ) حَسَبِ | | ٣٤ | it (fem.) is held they (fem.) are held | تُقَامُ (هِيَ) | |
| ٧٦ | it (masc.) has preserved | حَفِظَ | | ٢ | you (pl.) accept | تَقْبَلُونَ | |
| ٥٤ | truth | حَقٌّ | | ٢٨ | it (fem.) is read | تُقْرَأُ (هِيَ) | |
| ٧٦ | it (fem.) replaced | حَلَّتْ | | ٦٨ | they (fem.) are clad | تَكْتَسِي (هِيَ) | |
| ٣٥ | his donkey | حِمَارُهُ | | ١٢ | they spring | تَنْبُعُ (هِيَ) | |
| | | | | ٤١ | his grandfather | جَدُّهُ | ج |

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| ٧٦ | (the Arabs) went into it (fem.) | دَخَلَهَا (الْعَرَبُ) | | ٤٨ | carrying | حَمَلٌ | |
| ٢٠ | they walked into | دَخَلُوا | | ٣٥ | she carried | حَمَلَتْ | |
| ٤٢ | he called | دَعَا | | ٢٩ | orthodox | حَنِيفٌ | |
| ٢٨ | prayer | دُعَاءٌ | | ٢٨ | where | حَيْثُ | |
| ٢٨ | he was buried | دُفِنَ | | ٢٧ | the last (of the prophets) | خَاتَمُ (النَّبِيِّينَ) | خ |
| ١٢ | Damietta | دِمِّيَاطُ | | ١١ | eternal | خَالِدٌ | |
| ١٣ | (the) world | دُنْيَا | | ٤١ | Khadijah | خَدِيجَةٌ | |
| ٤٩ | international | دَوْلِيٌّ | | ٣٥ | she went out | خَرَجَتْ | |
| ٢٩ | your (dual) religion | دِينُكُمَا | | ١٣ | fertility | خَضْبٌ | |
| ٣٥ | maize | ذُرَّةٌ | ذ | ٥٤ | your (m:sc. sing.) manners (behaviour) | خُلُقُكَ | |
| ٦١ | sound, logical | رَاجِحٌ | ر | ٤١ | Khuwailid | خُوَيْلِدٌ | |
| ٢١ | rest, repose | رَاحَةٌ | | ٣ | choice | خِيَارٌ | |
| ٣٦ | satisfied | الرَّاضِي | | ٥٤ | David | دَاوُدُ | د |
| ١١ | tributary | رَافِدٌ | | ٧٦ | it (fem.) gave way | دَانَتْ | |
| ١١ | two tributaries (nominative) | رَافِدَانِ | | ٣ | chickens | دَجَاجَاتٌ | |
| ٤٩ | two passengers (nominative) | رَاكِبَانِ | | ٤ | two chickens | دَجَاجَتَانِ | |

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| ٣٥ | her husband | زَوْجُهَا | ز | ٤٨ | two passengers (accusative or genitive) | رَاكِبَيْنِ | ر |
| ٣ | even (division) | زَوْجِيَّةٌ | | ١٣ | wonderful (fem.) | رَائِعَةٌ | |
| ٧٥ | seventh | سَابِعٌ | س | ٢ | its (fem.) head | رَأْسُهَا | |
| ٧٦ | it (fem.) prevailed | سَادَتْ | | ٢٠ | they saw | رَأَوْا | |
| ٤٨ | (two cars) hurried | سَارَعَتْ (سَيَّارَتَانِ) | | ٣ | the master (of the house) | رَبُّ (الْبَيْتِ) | |
| ٢ | two legs (nomi- native) | سَاقَانِ | | ٥٤ | O our Lord ! | رَبَّنَا | |
| ٢ | its (fem.) two legs (accusative) | سَاقَيْهَا | | ٦٠ | their (masc.) fortune | رِزْقُهُمْ | |
| ٥٤ | Saba (ancient South Arabian kingdom) | سَبَأٌ | | ١٢ | Rosetta | رَشِيدٌ | |
| ١٣ | dam | سَدٌ | | ٣٦ | pound (weight) | رِطْلٌ | |
| ١٣ | the High Dam | السَّدُّ الْعَالِي | | ٤١ | tending sheep | رَعَى | |
| ١٣ | dams | سُدُودٌ | | ٤٧ | passengers | رُكَّابٌ | |
| ٢٧ | he greeted (him) | سَلَّمَ (عَلَيْهِ) | | ٤١ | Ramadan | رَمَضَانٌ | |
| ٤٨ | ladder | سُلَّمٌ | | ١٢ | tributaries | رَوَافِدٌ | |
| ٤٨ | it was permitted | سُمِحَ | | ٦٧ | he visited | زَارَ | ز |
| ٦١ | you (dual) have heard | سَمِعْتُمَا | | ٦٠ | his fellow | زَمِيلُهُ | |
| ٦١ | fish (pl.) | سَمَكَاتٌ | | ٦٩ | flowers | زَهْرٌ | |
| ٦١ | two fish (nominative) | سَمَكَتَانِ | | ٣٥ | husband; pair | زَوْجٌ | |

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| ٦٩ | their (masc.) poetry | شِعْرُهُمْ | | ٦٠ | its (fem.) fish | سَمَكُهَا | |
| ٦٩ | banks (of rivers) | شَوَاطِي | | ١ | fat (fem.) | سَمِينَةٌ | |
| ٥٣ | Salih | صَالِحٌ | ص | ٤١ | years (genitive) | سِنِينَ | |
| ٦٢ | sound, well-founded | صَائِبَةٌ | | ٦١ | easy | سَهْلٌ | |
| ١٨ | their (masc. dual) friend | صَدِيقُهُمَا | | ١١ | the Subat | السُّبَّاطُ | |
| ٢٨ | path | صِرَاطٌ | | ٢٧ | sura | سُورَةٌ | |
| ٦٢ | youngest (fem.) | صُغْرَى | | ٧٦ | Syria | سُورِيَّةٌ | |
| ٧٦ | Sicity | صِقْلِيَّةٌ | | ٤٨ | two cars (nominative) | سَيَّارَتَانِ | |
| ٢٨ | prayer | صَلَاةٌ | | ٤١ | lady | سَيِّدَةٌ | |
| ٢٧ | May God bless and greet him | صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ | | ٤٠ | biography | سِيرَةٌ | |
| ٦٠ | two fishermen (nominative) | صَيَّادَانِ | | ١٨ | cinema | سِينَمَا | |
| ٦٠ | fishermen (nominative) | صَيَّادُونَ | | ٤١ | his youth | شَبَابُهُ | ش |
| ٢٨ | those who err (masc. pl. - genitive) | ضَالِّينَ | ض | ٢٠ | booking-office | شَبَّاكٌ | |
| ٦٩ | banks (of rivers) | ضِفَافٌ | | ٦٢ | their (masc.) nets | الشَّبَاكِرِ شَبَاكُهُمْ | |
| ١ | guest | ضَيْفٌ | | ٦٢ | their two nets (accusative) | شَبَكَتَيْهِمَا | |
| ٦١ | its(masc.) way | طَرِيقُهُ | ط | ٤٢ | peninsula | شِبْهٌ جَزِيرَةٌ | |

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| ١٢ | its (fem.) greatness | عَظَمَتُهَا | | ١٣ | all the year round | طُولَ الْعَامِ | ط |
| ٦١ | your (fem. sing.) mind | عَقْلُكَ | | ١ | pleasant | ظَرِيفٌ | ظ |
| ٧٦ | science | عِلْمٌ | | ٦٠ | consequence | عَاقِبَةُ | ع |
| ٢٨ | (he was angry) with them (masc.) | (غَضِبَ) عَلَيْهِمْ | | ٦٢ | its (masc.) consequence | عَاقِبَتُهُ | |
| ٤١ | his age | عُمُرُهُ | | ١٨ | Assem | عَاصِمٌ | |
| ٣٦ | (he dispensed) with it (masc.) | (اسْتَفْنَى) عَنْهُ | | ٧٥ | international (fem.) | عَالَمِيَّةٌ | |
| ٤١ | cave | غَارٌ | غ | ٢٠ | the usher | عَامِلُ الْمَقَاعِدِ | |
| ٥٤ | tomorrow | غَدًا | | ٧٠ | people | عِبَادٌ | |
| ٦١ | stream | غَدِيرٌ | | ٤٠ | Abdul-Muttalib | عَبْدُ الْمُطَّلِبِ | |
| ٧٠ | (the birds) have sung | غَرَّدَتْ | | ٣ | its (fem.) hind part | عَجْزُهَا | |
| ١٢ | silt | غَرِينٌ | | ٣ | old | عَجُوزٌ | |
| ١٢ | heavy (fem.) (heavy rains.) | غَزِيرَةٌ | | ٧٥ | Arabs | عَرَبٌ | |
| ٢٨ | the Preface (the first sura) | (سُورَةُ) الْفَاتِحَةِ | ف | ٢١ | it (masc.) was shown | عُرِضَ | |
| ٥٤ | Originator | فَاطِرٌ | | ٢٠ | attraction (show) | عَرَضٌ | |
| ٣٦ | Fatimah | فَاطِمَةٌ | | ٦٢ | it (fem.) knew | عَرَفَتْ | |
| ٢١ | period | فَتْرَةٌ | | ٤١ | twenty (accusative) | عِشْرِينَ | |
| ٤٨ | (the luggage) was checked | فُتِّشَتْ | | ١١ | Atbara | عَطْبَرَةٌ | |
| ٤٨ | (the passports) were examined | فُحِّصَتْ | | | | | |

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| ٤١ | (Surah of) Judgement | (سُورَةُ) الْقَدَرِ | | ٦٨ | happiness | فَرَحٌ | |
| ٢ | he presented it (fem.) | قَدَّمَهَا | | ٣ | odd (division) | فَرْدِيَّةٌ | |
| ١١ | in ancient times | قَدِيمًا | | ١٢ | branch | فَرْعٌ | |
| ٢٧ | the Koran | الْقُرْآنُ | | ١٢ | two branches (genitive) | فَرْعَيْنِ | |
| ١٢ | nearness | قُرْبٌ | | ١٣ | favours | فَضْلٌ | |
| ٧٥ | two centuries (accusative) | قَرْنَيْنِ | | ٣٦ | pepper | فُلْفُلٌ | |
| ٧٥ | centuries | قُرُونٌ | | ٤٩ | hotels | فَنَادِقُ | |
| ٤٠ | Quraish | قُرَيْشٌ | | ١٣ | flood | فَيْضَانٌ | |
| ٣٤ | section | قِسْمٌ | | ٢١ | film | فِيلْمٌ | |
| ٢ | your (masc. sing.) way of dividing | قِسْمَتُكَ | | ٦٧ | in them (dual) | فِيهِمَا | |
| ٢ | my way of dividing | قِسْمَتِي | | ٤٨ | (the officials) met them | قَابَلَهُمْ (الْمَوْظُفُونَ) | ق |
| ٤ | they passed | قَضَوْا | | ٤ | they said | قَالُوا | |
| ٢ | he cut | قَطَعَ | | ٢ | one who says | قَائِلٌ | |
| ٦٢ | it (fem.) jumped | قَفَزَتْ | | ٢٨ | people who say (sound masc. pl. -accusative) | قَائِلِينَ | |
| ٥٤ | say (imperative- masc. sing.) | قُلْ | | ٧٦ | Coptic | الْقِبْطِيَّةُ | |
| ٦٩ | get up (imperative- masc. sing.) | قُمْ | | ٤٠ | tribe | قَبِيلَةٌ | |
| ١٩ | coffee | قَهْوَةٌ | | ٣٥ | kadah (measure of capacity) | قَدَحٌ | |

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| ٢٩ | tongue | لِسَانٌ | ل | ٥٤ | our people | قَوْمُنَا | |
| ٥٤ | ye (fem. pl.) are not | لَسْتُنَّ | | ٥٣ | it was said | قِيلَ | |
| ٧٥ | languages | لُغَاتٌ | | ٥٤ | misbelievers | كَافِرُونَ | ك |
| ٣ | for both of you | لَكُمْبَا | | ١٢ | great (fem.) | كُبْرَى | |
| ٤١ | when | لَمَّا | | ٦٢ | large (sound fem. pl.) | كَبِيرَاتٌ | |
| ١٨ | to them (dual) | لَهُمَا | | ١١ | large (masc. dual -nominative) | كَبِيرَانِ | |
| ٣ | for me | لِي | | ١٢ | large (masc. dual-genitive) | كَبِيرَيْنِ | |
| ٥٣ | he is not | لَيْسَ | | ٢٧ | the Holy (Koran) | (الْقُرْآنُ) الْكَرِيمُ | |
| ٤١ | the Night of Judgement | لَيْلَةُ الْقَدْرِ | | ١١ | (its sources) were discovered | كُشِفَتْ | |
| ٤ | their evening | لَيْلَتُهُمْ | | ٢٨ | the ka'bah | الْكَعْبَةُ | |
| ٦٩ | how pleasant the air is ! | مَا أَطْيَبَ الْهَوَاءَ | م | ٤٢ | misbelievers | كُفَّارٌ | |
| ٤٠ | thy (fem. sing.) water (accusative) | مَاءَكَ | | ٤١ | he took charge of him | كَفَّلَهُ | |
| ٤١ | he died | مَاتَ | | ٢٧ | speech | كَلَامٌ | |
| ٧٦ | she died | مَاتَتْ | | ٤٢ | all of it (masc.) | كُلُّهُ | |
| ٥٣ | Malta | مَالِطَةُ | | ٦٨ | all of it (fem.) | كُلُّهَا | |
| ٤٨ | the building | الْمَبْنَى | | ٣٥ | two keilas (accusative) (measure of capacity) | كَيْلَتَيْنِ | |
| ٢٩ | clear | مُبِينٌ | | | | | |

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| ٢١ | comic | مُضْحِكٌ | | ٢٠ | cartoons (lit. moving pictures) | (الْصُّورُ) الْمُتَحَرِّكَةُ | |
| ٤٩ | airports | مَطَارَاتٌ | | ٤٨ | delayed (masc. dual-genitive) | مُتَخَلِّفَيْنِ | |
| ١٩ | together | مَعًا | | ٦٢ | strong (fem.) | مَتِينَةٌ | |
| ٦٨ | mild | مُعْتَدِلٌ | | ١٣ | the course (of a river) | الْمَجْرَى | |
| ٢٨ | people (Thou art) wroth with | مَغْضُوبٌ عَلَيْهِمْ | | ١١ | unknown (fem.) | مَجْهُولَةٌ | |
| ٢٧ | Mecca | مَكَّةُ | | ٤٧ | reserved (fem.) | مَخْجُوزَةٌ | |
| ٧٥ | million | مِلْيُونٌ | | ٢٧ | Muhammad | مُحَمَّدٌ | |
| ٤٧ | runway | مَرْمَرٌ | | ٧٥ | place | مَحَلٌّ | |
| ٤٧ | runways | مَرَمَرَاتٌ | | ٤٨ | kept for | مُخَصَّصٌ لـ | |
| ١١ | sources | مَنَابِعُ | | ٦١ | frightening | مُخِيفٌ | |
| ١١ | its (masc.) sources | مَنَابِعُهُ | | ١ | playful, jocular | مُدَاعِبٌ | |
| ٤٨ | those waiting (sound masc. pl. accusative) | الْمُنْتَظِرِينَ | | ٥٣ | those who are sent (sound masc. pl.genitive) | الْمُرْسَلِينَ | |
| ٣٦ | sickle | مِنْجَلٌ | | ٤٨ | his two assistants (accusative) | مُسَاعِدَيْهِ | |
| ٣٥ | textiles | مَنْسُوجَاتٌ | | ٤٨ | people who welcome (sound masc. pl. nominative) | مُسْتَقْبِلُونَ | |
| ٤٨ | passport officials | مُوظَّفُو الْجَوَازَاتِ | | ٢٨ | right | مُسْتَقِيمٌ | |
| ٧٥ | A. D. | مِيلَادِي | | ٢٨ | mosque | مَسْجِدٌ | |
| | | | | ٢٨ | Moslems (sound masc. pl.) | مُسْلِمُونَ | |
| | | | | ١٢ | mouth (of a river) | مَصْبٌ | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|-----------------------------------|--------------|--------|------|--|-----------------|--------|
| ٢٨ | he emigrated | هَاجَرَ | هـ | ٢٨ | prophet | نَبِيٌّ | ن |
| ٧٥ | important (fem.) | هَامَةٌ | | ٧٥ | its (masc.) prophet | نَبِيَّهُ | |
| ٤٧ | it (fem.) landed | هَبَطَتْ | | ٢٧ | prophets (sound masc. pl.- genitive) | نَبِيِّنَ | |
| ٤٢ | Hijrah (Emigration) | هَجْرَةٌ | | ٢٨ | we find | نَجِدُ | |
| ٦١ | escape | هَرُوبٌ | | ٣٥ | we need | نَحْتَاجُ | |
| ٤٧ | India | الْهِنْدُ | | ٤ | we want | نُرِيدُ | |
| ٥٣ | Hūd | هُودٌ | | ١٩ | we spend the evening (night) | نَسْهَرُ | |
| ١٢ | the valley | الْوَادِي | و | ٢٧ | he grew up | نَشَأَ | |
| ١٣ | its (masc.) valley | وَادِيهِ | | ١٢ | it (fem.) developed | نَشَأَتْ | |
| ٧٦ | abundant (fem.) | وَافِرَةٌ | | ٦٢ | they (masc. dual) spread | نَشَرَا | |
| ٤١ | revelation | وَحْيٌ | | ٦٢ | their (fem. pl.) advice | نَصَائِحُهُنَّ | |
| ٦٢ | perilous (fem.) | وَخِيمَةٌ | | ٦١ | we think | نُفَكِّرُ | |
| ٦٨ | their (the trees') leaves | وَرَقَهَا | | ٢ | we accept | نَقْبَلُ | |
| ٦٢ | the middle (one) (fem.) | الْوُسْطَى | | ٦٩ | let's walk | (قُمْ) نَمْشِ | |
| ٤٧ | arrival | وُصُولٌ | | ٦٩ | river | نَهْرٌ | |
| ٤٠ | he was born. | وُلِدَ | | ٦١ | we escape | نَهْرُبُ | |
| ٤ | your two sons (nominative) | وَلَدَاكُمَا | | ٥٣ | Noah | نُوحٌ | |
| ٢ | the two sons of ... (genitive) | وَلَدَيَّ | | | | | |

| Page | Meaning | Word | Letter | Page | Meaning | Word | Letter |
|------|---|------------------------------|--------|------|---------------------------------|----------------|--------|
| ٧٥ | they (masc.) exceed | يَزِيدُونَ عَلَى | ي | ٧٦ | O ye ! | يَا أَيُّهَا | ي |
| ٤٨ | they (dual) did not carry out in full | (لَمْ) يَسْتَوْفِيَا | | ١٢ | it (masc.) heads | يَتَجَّهُ | |
| ١٢ | it (masc.) flows into | يَصُبُّ | | ١١ | (it) joins | يَتَّصِلُ بِـ | |
| ٥٤ | (that) they should fast | (أَنْ) يَصُومُوا | | ٤١ | he worships | يَتَعَبَّدُ | |
| ١١ | they think | يُظَنُّونَ | | ١٢ | it (masc.) branches off | يَتَفَرَّعُ | |
| ٦٩ | (poets) admire it (masc.) | يُعْجَبُ بِهِ | | ٧٦ | they (masc.) speak | يَتَكَلَّمُونَ | |
| ٢٩ | it (masc.) straightens | يُقَوِّمُ | | ٦٩ | they (fem.) walk about | يَتَنَزَّهْنَ | |
| ٣٦ | (Ibrahim) needs | يَلْزَمُ (لِإِبْرَاهِيمَ) | | ٦١ | it is a duty (that) | يَجِبُ | |
| ١٣ | it (masc.) is known for | يَمْتَنَزُ | | ٧٥ | they (masc.) venerate | يُجِلُّونَ | |
| ١١ | it (masc.) springs | يَنْبُعُ | | ١١ | they do not know | يَجْهَلُونَ | |
| ٤٧ | they (masc.) wait | يَنْتَظِرُونَ | | ٦٩ | (people) love it (masc.) | يُحِبُّهُ | |
| ٢٩ | it (masc.) guides you (dual) | يَهْدِيكُمَا | | ٧٠ | (people) love them | يُحِبُّهَا | |
| | | | | ٣٦ | he needs | يَحْتَاجُ | |
| | | | | ١٢ | it (masc.) runs through | يَخْتَرِقُ | |
| | | | | ٦٩ | they (masc.) go out | يَخْرُجُونَ | |
| | | | | ٢٨ | (Moslems) implore | يَدْعُو | |
| | | | | ٣٥ | her hand | يَدُهَا | |

تمت الطباعة بمطابع المركز الإقليمي لتعليم الكبار (أسفك)
سرس الليان ، منوفية ، ج. م. ع.
٢٥٠٠ / ٢٠٠٤ م

إذاعة جمهورية مصر العربية

القاهرة

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القاهرة

جمهورية مصر العربية

SECOND STAGE TEST
(ON BOOK TWO)

إختبار مرحلة ثانية انجليزى

PLEASE WRITE IN BLOCK LETTERS

LISTENER'S FILE NO

LISTENER'S NAME IN ARABIC :

LISTENER'S NAME IN ENGLISH :

OCCUPATION

ADDRESS

.

.

To be received back in Cairo not later than the end of January, next.

Remark: You are kindly requested to answer the questions on the back
page, cut it and send it back to us within the course of two months

Dear Listener,

«Arabic By Radio» wishes you the best of luck in answering the questions contained in this Second Stage Test on Book Two (Parts 1—4).

After answering all the questions on the following pages, you are kindly requested to return the test-paper to us. It should be received here not later than the end of January next, at the following address

Arabic by Radio
P. O. B. 325
Cairo A. R. E.

Those who gain 50% or more will pass the test and will receive certificates and valuable prizes.

Yours sincerely,
Director General.
Arabic By Radio.

اختِبارُ المَرَحَلَةِ الثَّانِيَةِ

(في الكِتَابِ الثَّانِي)

- ١ - ضَعِ فِي الْمَكَانِ الْخَالِي مِنَ الْجُمْلَةِ الْآتِيَةِ الْكَلِمَةَ الْمُنَاسِبَةَ مِنَ الْكَلِمَاتِ الَّتِي أَمَامَهَا بَيْنَ قَوْسَيْنِ :

Fill in the spaces in the following sentences with suitable words of your own.
Answers : (10 marks)

- ١ - الْحَدِيقَةُ . . . مَفْتُوحٌ (بَيْتُنَا . بَابُهَا . نَوَافِذُهَا)
٢ - الْمَسَافِرُونَ . . . حَقَائِبُهُمْ فِي أَيْدِيهِمْ (يَلْعَبُونَ . يُحِبُّونَ . يَحْمِلُونَ)
٣ - النَّيْلُ . . . أَنْهَارِ الدُّنْيَا (أَطْوَلُ . أَقْصَرُ . أَكْبَرُ)
٤ - أَقِيمَتْ عَلَى مَجْرَى النَّيْلِ . . . عَظِيمَةٌ (مَنَابِغُ . صُورٌ . سُودٌ)
٥ - الصَّيَّادُونَ . . . وَاسِعٌ (شَبَاكُهُمْ . رِزْقُهُمْ . نَصَائِحُهُمْ)

الإجابة :
Answers :

- ١ —
٢ —
٣ —
٤ —
٥ —

٢ - ضَعِ فِي الْمَكَانِ الْخَالِي مِنَ الْجُمْلِ الْآتِيَةِ الْكَلِمَةَ الْمُنَاسِبَةَ مِنَ
الْكَلِمَاتِ الَّتِي بِالْمُسْتَطِيلِ :

Fill in the spaces in the following sentences with a suitable word from the
frame below

(10 marks)

راضيا . تَضَلُّعُ . مَنَابِغُ . الْمُسْلِمُونَ . عَمُّهُ

١ - كُشِفَتْ . . . النِّيلِ فِي الْمَاضِي .

٢ - يَدْعُو . . . اللَّهَ فِي كُلِّ صَلَاةٍ .

٣ - عَادَ الزَّوْجُ مِنَ السُّوقِ . . .

٤ - كَفَلَ النَّبِيُّ بَعْدَ مَوْتِ جَدِّهِ . . . أَبُوطَالِبٍ .

٥ - اللُّغَةُ الْعَرَبِيَّةُ . . . لِلْأَدَبِ وَالْعِلْمِ مَعًا

Answers :

الإجابة :

- _____ ١ -
_____ ٢ -
_____ ٣ -
_____ ٤ -
_____ ٥ -

٣ - أَكْمِلْ كُلَّ جُمْلَةٍ بِمَا يُنَاسِبُهَا مُسْتَعِينًا بِقِرَاءَةِ الدُّرُوسِ (مِنْ
٩٧ إِلَى ١٠٠) :

Complete every sentence with the suitable words drawn from Lessons 97-100

(10 marks)

- ١ - مَاتَ أَبُو النَّبِيِّ وَهُوَ فِي بَطْنِ أُمِّهِ
- ٢ - كَانَتْ الْهَجْرَةُ بَدَايَةَ فِي شِبْهِ الْجَزِيرَةِ الْعَرَبِيَّةِ .
- ٣ - إِنَّ مَطَارَ الْقَاهِرَةِ مِنْ مَطَارَاتِ الْعَالَمِ .
- ٤ - السَّمَكُ فِي النَّهْرِ وَرِزْقُ الصَّيَّادِينَ
- ٥ - إِنَّ التَّرَدُّدَ وَخِيَمَةً ، وَالْعَاقِلُ لَا

Answers :

الإجابة :

- _____ - ١
- _____ - ٢
- _____ - ٣
- _____ - ٤
- _____ - ٥

٤ - اَمَلًا مَكَانَ النُّقْطِ لِتُكُونُ جُمْلَةً صَحِيحَةً عَلَى مِثَالِ الْجُمْلَةِ
الَّتِي فِي السَّطْرِ الْأَوَّلِ :

Fill in the spaces in each sentence to form a complete one (Example is given below).

(10 marks)

أَنْتَ عَرَبِيٌّ تَتَكَلَّمُ اللُّغَةَ الْعَرَبِيَّةَ .

- ١ - أَنَا
- ٢ - نَحْنُ
- ٣ - أَنْتِ
- ٤ - أَنْتُمَا
- ٥ - أَنْتُمْ
- ٦ - هُوَ
- ٧ - هِيَ
- ٨ - هُمَا
- ٩ - هُمْ
- ١٠ - هُنَّ

٥ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ ، وَاسْتَعِنْ عَلَى الْإِجَابَةِ بِقِرَاءَةِ الدَّرُوسِ (من ٩٣ إلى ٩٦) :

Answer the following questions whose answers occur in Lessons 93—96
(10 marks)

- ١ - مَا أَهَمُّ السُّدُودِ عَلَى مَجْرَى النَّيْلِ ؟
- ٢ - بِمَاذَا يَمْتَنَزُّ وَاْدِي النَّيْلِ ؟
- ٣ - كَمْ سُورَةٍ فِي الْقُرْآنِ الْكَرِيمِ ؟
- ٤ - مَا السُّورَةُ الَّتِي تُقْرَأُ فِي كُلِّ صَلَاةٍ ؟
- ٥ - أَيْنَ تُقَامُ الْأَسْوَاقُ ؟

Answers :

الإجابة :

- ١ - _____
- ٢ - _____
- ٣ - _____
- ٤ - _____
- ٥ - _____

- ٦ - اقرأ الجُمْلَ الآتِيَةَ ، ثُمَّ صَعِّعْ عَلامَةَ (/) أَمَامَ الْجُمْلِ الْمُنَاسِبَةِ الَّتِي تُكَمِّلُ الْمَعْنَى :

Put (/) opposite the right clause under each sentence (10 marks)

- ١ - أَنَا أَتَكَلَّمُ بِاللُّغَةِ الْعَرَبِيَّةِ .
- لِأَنِّي مِنَ الْيَابَانِ .
- لِأَنِّي عَرَبِيٌّ .
- لِأَنِّي إِنْجِلِيزِيٌّ .
٢ - أَذْهَبُ إِلَى الْقَرْيَةِ لِأَبِيعَ وَأَشْتَرِي .
- لِأَنَّ الْأَسْوَاقَ تُقَامُ فِي الْقُرَى .
- لِأَنَّ الْأَسْوَاقَ تُقَامُ فِي الْمُدُنِ .
- لِأَنَّ الْأَسْوَاقَ تُقَامُ فِي الشُّوَارِخِ .
٣ - نَحْنُ نَحِبُّ الْحَدَائِقَ .
- لِأَنَّ بِهَا كُتُبًا نَافِعَةً .
- لِأَنَّ بِهَا مَنَازِلَ مُرِيحَةٍ .
- لِأَنَّ بِهَا أَشْجَارًا وَأَزْهَارًا جَمِيلَةً .
٤ - أَقَامَ الْمَضْرِبُونَ لِلنَّيْلِ اخْتِفَالَاتٍ رَاضِيَةً .
- لِأَنَّهُ أَطْوَلُ أَنْهَارِ الدُّنْيَا .
- لِأَنَّهُمْ عَرَفُوا فَضْلَهُ .
٥ - لِأَنَّهُمْ كَشَفُوا مَنَابِعَهُ .
٥ - خَرَجَ الْأَصْدِقَاءُ إِلَى السَّيْنَمَا . - لِيُشَاهِدُوا الْحَدَائِقَ الْجَمِيلَةَ
- لِيُشَاهِدُوا الصُّورَ الْمُتَحَرِّكَةَ . - لِيُشَاهِدُوا مَصَانِعَ حُلُوانَ .

٧ - رَتَّبِ الْجُمْلَ الْآتِيَةَ لِتَكُونَ فِقْرَةً مُتَرَابِطَةً صَحِيحَةً :

Re-arrange the following sentences to form a coherent sound passage.
(10 marks)

- ١ - فَحِصَّتِ الْجَوَازَاتُ ، وَفُتِّشَتِ الْحَقَائِبُ .
- ٢ - سُمِعَ لِلرُّكَّابِ بِالْخُرُوجِ ، فَاسْتَقْبَلَهُمْ أَهْلُهُمْ بِالنَّحِيَةِ .
- ٣ - وَحَمَلَتْ سَيَّارَةُ الرُّكَّابِ إِلَى مَبْنَى الْمَطَارِ .
- ٤ - وَقَفَتِ الطَّائِرَةُ فِي الْمَطَارِ ، وَنَزَلَ مِنْهَا الرُّكَّابُ .
- ٥ - وَهَنَّاكَ قَابِلَهُمْ مُوظَّفُو الْجَوَازَاتِ وَالْجَمَّارِكِ .

Answers :

الإجابة :

- ١ - _____
- ٢ - _____
- ٣ - _____
- ٤ - _____
- ٥ - _____

٨ - اضبط كل كلمة تختها خط في الجمل الآتية ، وبين سبب الضبط :

Put the suitable vowel sign on each underlined word and state the cause.
(10 marks)

- ١ - ذهب ماجد وعاصم إلى صديقتهما نبيل .
- ٢ - أنا أفضل عصير الفواكه .
- ٣ - اشتري أبي من السوق كيلتين ذرة .
- ٤ - قلم البستاني الشجر إلا شجرة المشمش .
- ٥ - يا أحمد اذهب إلى المطار .

Answers :

الإجابة :

| الكلمة مضبوطة | سبب الضبط |
|---------------|-----------|
| ١ - عاصم | |
| ٢ - عصير | |
| ٣ - ذرة | |
| ٤ - شجرة | |
| ٥ - أحمد | |

٩ - ضَعِ كَلِمَةً مُنَاسِبَةً فِي الْمَكَانِ الْخَالِي مِنْ كُلِّ جُمْلَةٍ ، ثُمَّ اضْبِطْهَا مُبَيِّنًا سَبَبَ الضَّبْطِ عَلَى مِثَالِ السَّطْرِ الْأَوَّلِ :

Fill in the spaces in the following sentences with a suitable word. Put the suitable vowel sign on each stating the cause. (An example is given below).
(10 marks)

- | السبب | الجملة |
|---|---|
| لأنَّه خَبَرُ الْمُبْتَدَأِ | السُّورَةُ الْأُولَى مِنَ الْقُرْآنِ سُورَةُ الْفَاتِحَةِ |
| ١ - نَشَأَتْ فِي وَادِي النَّيْلِ حَضَارَةٌ . . . | |
| ٢ - اسْتَقْبَلَ نَبِيلٌ صَدِيقَهُ . . . فِي حُجْرَةِ الْجُلُوسِ . | |
| ٣ - اسْتَعْمَلْتُ فِي الْأَكْلِ الْمِلْعَقَةَ | |
| ٤ - يَا . . . الْفَاكِهَةِ زِنْ لِي كَيْلُو عِنْبًا. | |
| ٥ - إِنَّ تَمَثِيلُهُ بَارِعٌ. | |

Answers :

الإجابة :

| السبب | الكلمة مضبوطة |
|-------|---------------|
| | ١ - |
| | ٢ - |
| | ٣ - |
| | ٤ - |
| | ٥ - |

١٠- إقرأ القطعة الآتية ثم أجب عن الأسئلة التي بعدها :

Read the following passage and answer the questions below. (10 marks)

فَظُلُّ الرَّبِيعِ أَجْمَلُ فُضُولِ الْعَامِ ، الْجَوْفِ فِيهِ مُعْتَدِلٌ ، وَالسَّمَاءُ صَافِيَةٌ ، وَالدُّنْيَا فِي فَرَحٍ وَبَهْجَةٍ :

الطُّيُورُ تُغَرَّدُ عَلَى الْأَشْجَارِ ، وَالنَّاسُ يَخْرُجُونَ إِلَى الْحَدَائِقِ وَالْمَزَارِعِ ، وَشَوَاطِئُ الْأَنْهَارِ ، لِيَتَمَتَّعُوا بِالطَّبِيعَةِ الْجَمِيلَةِ ، وَالْأَزْهَارِ الْمُتَفَتِّحَةِ .

وَالرَّبِيعُ لِحِمَالِهِ يُحِبُّهُ النَّاسُ ، وَيُعْجَبُ بِهِ الشُّعْرَاءُ .

الْأَسْئَلَةُ :

- ١ - مَا أَجْمَلُ فُضُولِ الْعَامِ ؟
- ٢ - إِلَى أَيْنَ يَخْرُجُ النَّاسُ فِي الرَّبِيعِ ؟
- ٣ - لِمَاذَا يُحِبُّ النَّاسُ فَظُلَّ الرَّبِيعِ ؟
- ٤ - مَا مَظَاهِرُ فَرَحِ النَّاسِ ؟
- ٥ - اسْتَخْرِجْ مِنَ الْقِطْعَةِ :
 - خَبْرًا لِلْمُبْتَدِئِ .
 - فَاعِلًا .
 - نَعْتًا وَاضِبَةً .
 - نَعْتًا وَاضِبَةً .
 - مَجْرُورًا بِحَرْفِ جَرٍّ .

Answers :

الإجابة :

- ١ - _____
- ٢ - _____
- ٣ - _____
- ٤ - _____
- ٥ - خبرُ المُبتدأ هو :
- الفاعل هو :
- النعتُ مضبوطاً هو :
- المجرورُ بحرف جرٍّ هو :

ARABIC BY RADIO

First Stage lessons are broadcast every Sunday and repeated every Tuesday.

Second Stage lessons are broadcast every Monday and repeated every Wednesday.

Third Stage lessons are broadcast every Thursday and repeated every Saturday.

ARABIC BY RADIO
P. O. BOX 325
CAIRO A.R.E.

WE HOPE TO RECEIVE THIS
FORM BACK IN THE COURSE
OF TWO MONTHS.

APPLICATION FORM

File no.
Occupation
Age
Name
Address

I am a listener of Arabic by Radio, stage I wish to be promoted to the following stage.

Dear listener,

Prior to your promotion to the following stage, you are kindly requested to answer the following questions, before sending this form back to us.

Please put the mark ☒ opposite the right answer.

Do you listen regularly to our radio lessons?

I listen regularly - Not regularly - Not at all.

If you listen, please mention the wavelength

The wavelength is

Do you prefer to follow our Course in your native language ? Yes — No

Please mention your native language.

Native language :

Do you listen to the programme beamed to your area from Radio Cairo in your native language? Please mention the wavelength. Yes—No.

The Wavelength is

عزيزى المستمع .

الرد على هذا الامتحان اجبارى حتى تحصل على شهادة
الانتقال الى المرحلة التالية وحتى يظل اسمك مسجلا
لدينا ولتحصل على مطبوعات العربية بالراديو بعد
الاجابة نرجو ان ترسله فورا على العنوان التالى :



اذاعة جمهورية مصر العربية

تعليم العربية بالراديو

من ب ٢٢٥ - ١١٥١١

القاهرة - مصر

تمت الطباعة بمطابع المركز الإقليمى لتعليم الكبار (أسفك)
سرس اللبان ، منوفية ، ج. م. ع
٢٥٠٠ / ٢٠٠٤ م